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# BIBLE MONITOR

Vol. XXIII

January 1, 1945

No. 1

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## NEW YEAR MEDITATIONS

The close of another year of time is at hand and we are looking forward to the beginning of another year. The New Year, the year of our Lord one thousand nine hundred and forty-five should be of interest to each one of us because of the opportunities that will be presented to us and the responsibilities and issues of life that must be met. Somehow, it occurs to the writer, that each year of time that is granted us in this world is a challenge to us. A challenge to our intellect, our physical powers, to the abilities of our whole being. To those of us who are Godfearing men and women, it is a challenge to our faith in a faithless generation, a challenge to our patience among impatient

men, a challenge to our meekness, temperance, purity and steadfastness in righteousness in a world that has deliberately repudiated the supremacy of the God who created it; a world that has abandoned itself to godlessness, despotism, violence and unrestrained vice and dissolution. It is a challenge to our ability to endure, through our Lord Jesus Christ, all of the temptations, persecutions and hatred of demons and wicked men even unto death, if necessary, that the God of heaven and His Son Jesus Christ may have first place in our lives in this world. We face this challenge with the knowledge that other Godfearing men in past generations accepted the issue, fought the good fight of faith, and triumphed mightily over the forces of



evil, and with the promise that "He that shall endure unto the end, the same shall be saved."

In the light of these facts the question arises, just how do we stand in our attitude toward our God and our fellowmen at the beginning of this year 1945? We can ascertain this point by a check-up of our life in the past. How about the year 1944? As we call to mind how we have used our mental and physical powers, our various gifts and abilities during the time that was allotted to us in the past year we can easily determine whether we have been giving God first place in our lives, through obedience to the gospel of our Lord Jesus Christ, or if our lives and activities have been directed and controlled by the carnal nature within ourselves or other men and in so doing contributing to the degradations and abominations of sin round about us.

It is a solemn fact that we pass this way but once. What we have done in the past cannot be changed. What we do in the future is a matter for each one of us to decide, and as we so de-

cide and do, we shall some day receive accordingly. The inspired writers tell us "Every one of us shall give account of himself to God." (Rom. 14:12.) "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (II Cor. 5:10.) This unchangable edict is one of such import that the activities of our lives should be directed in such channels that we know will meet the approval of this great judge of all the earth on that day of final reckoning. "For what is a man profited, if he shall gain the whole world, and lose his own soul?"

As each year comes and goes we have a year less to live on this earth, and we are swiftly approaching the time when we shall close our eyes in death. It is certain that death will come to each of us, and equally certain that we shall stand before the judgment seat of Christ, for the same God has appointed them both, and forewarned us of it.

Realizing our imperfections and inclination to sin and fall short of that plane

of life upon which our God would have us live, it is imperative that we call upon our Lord without ceasing that we may have pardon and find grace to help in time of need, so as to be prepared for that great change that awaits us.

May our prayer be as that of a righteous man of old, "So teach us to number our days, that we may apply our hearts unto wisdom." (Ps. 90:12.) As we pray this prayer may our hearts and minds be subject to the instruction of the Lord and with determination may we apply in our lives the word of God which is able to save our souls. In so doing we can be assured of a Happy New Year.

## MY LIFE STUDY OF THE SCRIPTURES

B. E. Kesler

Divine Characteristics of the Church.

I. The church being the betrothed bride of Christ, we strive to honor him in obedience, in specific duties.

(1) In love to God and man.

"Thou shalt love the Lord thy God with all thy heart,

and with all thy soul, and with all thy mind. This is the first great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (Matt. 22: 37-40.)

(2) In the Golden Rule.

"All things whatsoever ye would that men should do to you, do ye even so to them." (Matt. 7:12.)

(3) In the Lord's Prayer.

"Our Father which art in heaven, hallowed be thy name. Thy kingdom come, thy will be done in earth, as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory forever. Amen." (Matt. 6:9-13.)

(4) In the Law of Trespass.

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother, but if he will not hear thee, then take with thee one or two

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more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, let him be unto thee as a heathen man and a publican." (Matt. 18:15-17 "And if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee leave there thy gift before the altar, and go thy way, and first be reconciled to thy brother, and then come and offer thy gift." (5:23-24.)

(5) In the Great Commission.

"Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always even unto the end of the world." (Matt. 28:19-20.)

(II) In Making our Calling and Election Sure by Adding Divine Graces.

"Add to your faith virtue; and to virtue knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." (II Peter 1:5-10.)

(III) In Possessing the Higher Christian Experiences.

(1) Sanctification.

"This is the will of God even your sanctification." (I Thess. 4:3.) "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit." (I Peter 1:2.)

"Sanctify them through thy truth; thy word is truth. And for their sakes I sanctify myself, that they



also might be sanctified through the truth." (John 17:17-19.)

(2) Righteousness.

"In every nation he that feareth him, and worketh righteousness is accepted with him." (Acts 10:35.)

"He that doeth righteousness is born of him, and he that doeth righteousness is righteous, even as he is righteous." (I John 1:29; 3:7.)

(3) Holiness.

"Be ye holy in all manner of conversation; because it is written, be ye holy; for I am holy." (I Peter 1:16-16.)

"Even so now yield your members servants to righteousness unto holiness."

"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." (Rom. 6:22.)

"Follow peace with all men, and holiness without which no man shall see the Lord." (II Tim. 2:22.)

(4) Perfection.

"Be ye therefore perfect, even as you Father which in heaven is perfect." (Matt. 5:48.)

"Let as many as be perfect, be thus minded." (Phil. 3:15.)

"Now the Grace of peace make you perfect in every good work to do his will." (Heb. 13:20-21.)

"All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16-17.)

From these references we learn the church is the betrothed bride of Christ, and that the marriage will be celebrated at the marriage supper at the end of the age. (Rev. 19:7.) Then He will gather his people together in the grand reunion of the saints, when "He will gird himself, and make them sit down to meat, and will come forth and serve them." (Luke 12:17.)

This great gathering will be composed of those who have the divine characteristics of the children of God. They will have "come up out of great tribulation, and have washed their robes and made them clean in the blood of the lamb." While here in the world, they will have "loved God with all their hearts, and their neighbors as themselves."

They will have kept the golden rule, they will have followed His law of trespass, and followed his command to use that most perfect prayer, the Lord's prayer; and they will have obeyed His command to carry His gospel to the lost and perishing souls of men who know not God.

They will have "obeyed from the heart, the form of doctrine delivered "to his church; they will have "contended earnestly for the faith once delivered to the saints," they will have "lived by every word that proceeded out of the mouth of God."

They will have added the divine graces that adorn and embellish the children of God, and make them a power for good in the world. By these graces "an entrance shall be ministered unto them abundantly, into the everlasting kingdom of our Lord and Savior, Jesus Christ."

They will have enjoyed the higher experiences of the Christian religion, being sanctified by the word of God. Their sanctification will not be a mere profession, but a reality in their Christian life. They will

have lived righteously, and thus become righteous; and they will be holy, and thus be permitted to "see the Lord." Then too, they will have attained to the highest experiences enjoyed by the children of God, the experiences of Christian perfection. In truth, they will have been true followers of the meek and lowly Jesus, their Lord and Master.

And thus, having followed Him down here, they will be with Him up there, to enjoy the felicities of that world unknown to us now. In hope of that grand meeting, let us not weary in well-doing, but live in full anticipation of that blessed applaud "Enter thou into the joy of thy Lord," to be happy forever and forever, while the eternal ages roll on.

To those who have been true and faithful, He will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and "There'll be glory all around, when the waiting saints are crowned, when the city of the Lord cometh down." For "we will enter our beautiful home up in heaven some day, some day;



O brother get ready, it may be tomorrow, that day, that blest day."

### OUR FRONT LINE SOLDIERS

Following is a complete list of our C.O. boys with their present addresses. It has been the mind of the writer for some time that there should be more effort put forth to keep in touch with these young brethren and supply their spiritual, mental and physical needs as much as possible.

We think much good can be accomplished if our folks in the home congregations both young and old, will make a practice of corresponding with these brethren and keep them in touch with local church work and activities in general. Our young people can make contacts in this way that will make up to some extent for lack of personal fellowship and association. A few lines from you, with a cheery message of encouragement and comfort will mean much to these loved ones who are thus separated from us.

Now that you have this list of names in print, cut it out and keep it for future

use. If this proves helpful, we will print this list of names occasionally as their address may change.

—Editor.

Kyle T. Reed, CPS Camp, Terry, Mont.

Benj. E. Kesler, Jr., CPS Camp, State Hospital, Howard, Rhode Island.

Eugene Kendall, CPS Camp, near Williamsport, Hagerstown, Md.

Stanley L. Martin, CPS Camp, State Hospital, Sykesville, Md.

Walter W. Bird, CPS Camp, Hospital, Dayton, O.

Lloyd Reed, Govt. CPS Camp, Lapine, Ore.

Vergil Smootz, CPS Camp, Lapine, Ore.

Joseph E. Flora, CPS Camp, Downey, Idaho.

Norman Clarence Swihart, CPS Camp, Hall City, S. Dak.

Albert Arnold, CPS Camp, Grottoes, Va.

Gilbert Harris, CPS Camp, Grottoes, Va.

Albert Rounds, CPS Camp, Grottoes, Va.

Orval Rounds, CPS Camp, Grottoes, Va.

Nelson R. Reed, Box 565, Augusta, Maine.

Hayes H. Reed, Ellsworth, Me., care Carl Rogers.

Harold W. Reed, Phi Mi

Delta, College Ave., Orono, Me.

Raymond Stout, U. S. Forest Service, Baldwin, Mich.

Chelsia Stout, U. S. Forest Service, Baldwin, Mich.

Harold R. Van Dyke, Brodhead, Wis., R. 2, care G. W. Badertscher.

### NONRESISTANCE

L. I. Moss

I ask the whole church, have you ever studied the Gospel to get God's standard of nonresistance? Read Matt. 26:52, John 18:36, II Cor. 10:4 and Matt. 5:43-44. Then read I John 4:4-6. The church of God does have one within them that the world does not have, and that one that is within you is greater than the one that is within the world. I hope we all believe this.

Now if the one that is within you is greater than the one that is within the world, who should we look to for guidance in questions like nonresistance? I think the Gospel will require us to look to the church, directed by the word of God and the Holy Spirit, in proving all our conclusions on all im-

portant questions, such as nonresistance.

The church has already gotten on dangerous ground by going in with other denominations in the C. O. camp entanglements. In the first part of the 4th chapter of I John we are warned against the many false prophets. It is already noticable, from what our boys write, some of them are dangerously affected by the doctrine of other churches.

We are likely just at a place we will soon be put to another test. There is no doubt but that compulsory military training of our children will come.

Now what shall we do? Go to the politicians of the world, write to the congressman of the world? No! The church has one within her who is greater than the one in the world. Cooperate with other denominations? No! We may lock arms with false prophets. Other churches are now controlling the C. O. camps, and will control all matters in which we may cooperate with them. We believe in God. We believe in his word.

If the world passes a law and asks us to do something God says we should not, we

as a church must be true to God, and not be afraid to tell the world we will not do what God in his word says is wrong.

It is now time, the church should think about it, pray about it and consider and act on the question of military training of our children. All the church agree, all stand together, tell the world where we stand, and then look to God to direct us. If we believe in him, if we trust him, the God that delivered Daniel out of the lions' den, the One who delivered the Hebrew children out of the fiery furnace, the One who opened the prison doors and the iron gate for Peter, will take care of those who will be true to him now.

But if some begin to get afraid of persecution, some relatives begin to press us, some children plead with father for fear of trouble, some members fear we will lose the friendship of the world, some congregations tell the minister to go a little easy, we will not stand the test.

My children are all grown but I have grandchildren. Yes we ought to be concerned in all the children of

the church and some day we may be held responsible for what these children are forced to do.

War is wrong, military training means war, so let us do all we can for the boys and girls of today, though it may bring persecution, let the church stand for the right.

Eldorado, Ohio.

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### CHRISTIAN POLICIES

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Olive D. Van Dyke

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What attitude did Jesus take toward politics and what are our policies toward ourselves and our government? Christians should follow Christ's example which was any thing but taking part in politics or talking against the rulers.

Caesar was a cruel murderer yet Jesus bid the Jews to pay tribute money to him although that money may have been used to support idolatry.

Jesus was no politician. He took no part in reforming bad laws or making good one. He did not lift up his voice against the oppressor and murderer of His own forerunner, John the Baptist and never spoke of the



injustice of such a deed.

He did not intermeddle in civil government because such would not be pleasing to God for He was sent to do a more noble work.

Our lives and the world are governed by different principles entirely. In I Peter 2:11 we are called "strangers and pilgrims."

Do strangers take part in the government of the country in which they sojourn? Or do pilgrims make laws for the country through which they pass?

God is ruling and overruling. We are free moral agents to live wholly for Christ or the world. We should be separated from the world and to cast our lot with Jesus, and willing to be despised, yea, rather to suffer shame for His name, while we wait for him to come and take us to that city from whence we shall go no more out.

Kokomo, Ind.

## SOWING AND REAPING

W. T. Lam

I will tell you how the brethren kept the Dunkard church years ago. They did not let any one sit on a com-

mittee or preach or be a deacon unless he was in the order of the church, and the family also.

One elder served two or three churches. Sometimes they went to another state. Why, because elders were scarce, and they are still scarce. Many have the name, but instead of elders they are hirelings.

Dare we have elders in our church that are working for the Devil or his angels six days of the week, then on Sunday preach or teach a Bible class? That is letting your light shine that others may see your good works.

If they would take their coats off you could not tell them from Hitler, Dillinger, or any other worldly man. It is a disgrace to the church to have such as that at the head of the church. Birds of the same feather always flock together. Tell me who your associates are and I will tell you what you are. It takes a long time to make an elder. Sin is visited back to the third and fourth generations. What is born in any one is hard to get away from.

Has anyone a right to preach until he is thirty years old? Christ is our

pattern and we should follow Him in all things. He never preached until He was thirty. Then they are old enough to get in the order of the church. Christ says if you are ashamed of me and my words, I will be ashamed of you. There should be a house cleaning and I think we should commence in the garret and come down.

That new Jerusalem that God is going to bring here on earth is four square. It isn't four square for nothing. We must be four square for God before we can enter those pearly gates. If you add to His word the plagues that are written in the Book will be added to you.

R. 4, Harrisonburg, Va.

## NEWS ITEMS

### NOTICE

As we come to you with this January 1st, 1945 issue of the Monitor, it is our prayer that the Lord may grant each one of you a Happy and Prosperous New Year and that you may so live that you will have no regrets in the future for your conduct.

We thank each one of you for

your letters, greetings and remembrances in prayer through the past year, and also for the manuscript for printing in the Monitor which you have sent us. "And let us not be weary in well doing: for in due season we shall reap, if we faint not."

In looking over the mailing list we find a number of subscriptions are long overdue. If the date on the label of your Monitor reads Jan 44, Apr 44, Jly 44, or Oct 44 you owe us for the issues of the Monitor that have come to you since that date. We continued your subscription thinking that it was due to negligence and that you would soon pay up. If you want the Monitor to keep coming you will have to renew soon. If you are a Jan 44 reader, when you renew please send two dollars so that you will be paid up for the year 1945. Most of our subscriptions expire January 1st so please get your renewals in as soon as possible so they will all be in when we reprint the mailing list.

The Monitor in 1945 will be just what we make it. We are looking to our contributors to furnish us manuscript that will make it a blessing to each reader. May the Lord direct and bless us together in our efforts in His service.

—Editor.

### ASTORIA, ILL.

We met together for our Love Feast October 7th, opening with hymn "Purer in Heart." Bro. H. R. Dickey preached the examination sermon and Bro. Orville Royer



officiated at the supper. Eight brethren and 16 sisters were seated at the table to partake of the bread and cup. We sang the hymn "God Be With You Till We Meet Again," in closing.

We were privileged to have in our midst several brethren and sisters from the Dallas Center congregation. We were surely glad for their presence and trust their efforts will not be in vain.

Owing to the fact some of our members are so far from church, those living near, gave freely of the benefits of their homes to accommodate them, and our visiting members. Also some neighbors outside the church graciously opened their homes to us.

This meeting was saddened by the passing of Bro. David Lind. Although we keenly miss his presence, we do not wish him back among us, in this dark dreary world. Rather we strive to live such lives that we too, might be removed from the troubled suffering of this world, into eternal peace and happiness, where there is no cold, dark nights.

On October 22nd we met again on our regular meeting day in the home of Bro. and Sister O. P. Harman.

Bro. Dickey gave us a message both in the morning and afternoon. Morning message was "The Blessed Hour of Prayer." What a privilege each individual has in carrying all the trying, troublesome questions and problems to our Saviour. He gives wholesome, satisfying and lasting comfort, when our hearts seem too burdened to carry on, if only we will give Him the chance.

Afternoon message, "More of the Saving and Keeping Power of

Jesus." Here again we see the impossibility of living a Christian life without the help of a Supreme Power.

We hope conditions will permit more encouraging meetings in the future like those we have enjoyed in the past.

May we all stand firm in the battle for the right.

Elta K. Harman, Cor.

## OBITUARIES

### SAMUEL ALLEN MILLER

Son of Jacob and Leah Miller was born in Richland county, Ohio, February 7, 1858 and departed this life November 4, 1944, aged 86 years, 8 months and 28 days. When two years old he moved with his parents to Williams county where he grew to manhood and where he lived the remainder of his life.

In the year 1880, on January 1st, he was united in marriage to Rachel Cover, to this union was born two sons, Charles of Topeka, Ind., and Clyde of Bryan, Ohio.

At the age of 16, he united with the German Baptist Brethren church and later he placed his membership with the Dunkard Brethren church and in this church affiliation he lived a consecrated and devoted Christian life.

He leaves to mourn his departure his aged loving wife, two sons, four grand children and three great grandchildren and a host of neighbors and friends.

As the sun goes down each evening  
Even so with life sun to us all;

When the time comes at His bidding  
For us to rise or at His feet must  
fall.

So we trust he the prize hath won,  
Earth's battle o'er, its warfare  
done;

He enters fame's bright portal;  
And o'er the ford, beyond the  
strife,

Above the cares of earthly life  
He gains a life immortal.

Funeral services by the writer in  
the Pleasant Ridge church Novem-  
ber 6th, at 2 p. m., from Job 1:26,  
assisted by Henry Bessie and Elder  
Melvin Roesch.

D. W. Hostetler.

### TODAY

I will start today serenely  
With a true and noble aim;  
I will give unselfish service  
To enrich another's name.

I will speak a word of courage  
To a soul enslaved by fear;  
I will dissipate drab discord  
With the sunshine of good cheer.

I will be sincere and humble  
In the work I have to do;  
I will praise instead of censure  
And see the good in you.

I will keep my mind and body  
Sound and flexible and pure;  
I will give my time and study  
To the things that long endure.

I will do what I am able  
To advance a worthy cause;  
I will strive to lessen evil  
And obey God's righteous laws.

I will pray to Him to guide me  
In the straight and narrow way;  
I will shun false pride and folly,

I will live my best today.

—Grenville Kleiser.

A little charity and zeal,  
A little tribulation,  
A little patience makes us feel  
Great peace and consolation.

It is God's touch that turns  
The setting sun to gold,  
And crowns the trees with glory  
When the year is growing old.

### THUS SPEAKETH CHRIST OUR LORD

Ye call me Master and obey  
me not,

Ye call me Light and see me  
not,

Ye call me Way and walk  
not,

Ye call me Life and desire  
me not,

Ye call me wise and follow  
me not,

Ye call me fair and love me  
not,

Ye call me rich and ask me  
not,

Ye call me eternal and seek  
me not,

Ye call me gracious and  
trust me not,

Ye call me noble and serve  
me not,

Ye call me mighty and honor  
me not,

Ye call me just and fear me  
not,

If I condemn you, blame me  
not.

## WHEN JESUS COMES

A. B. Van Dyke

Jesus will come again, and they that meet the Lord in the air will meet that same Lord and Master that said, watch ye therefore, for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning, (Mark 13:35). And whether we like it or not, or whether we believe it or not.

They that meet the Lord in the air, will meet that same Lord and Master that washed His disciples feet. Then he said unto them, "Know ye what I have done to you? Ye call me Lord and Master: and ye say well: for so I am. If I then your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you." (Matt. 13:12-14.)

Yes, it will be that same Lord and Savior that said, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." (John 3:5.) Yes, it will be that same

Jesus that said, "Swear not at all." (Matt. 5:34.)

That same Lord and Master said, "Resist not evil, they that take the sword shall perish with the sword." (Matt. 26:52.) But return good for evil. That same Jesus said, "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

(Matt. 7:21.) Yes, that same Lord and Master said, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whosoever marrieth her which is put away doeth commit adultery." (Matt. 19:9.)

Again He said, "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's and of the holy angels." (Luke 9:26.)

That same Lord and Master has said, and because iniquity shall abound, the love of many shall wax cold, but he that shall endure to the end, the same shall be saved." (Matt. 24:12-13.)

"Watch therefore, for ye



know neither the day nor the hour wherein the Son of man cometh." (Matt. 25: 13.) Again Jesus said "Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not: for it was founded upon a rock." (Matt. 7:24-25.)

701 Forsythe,  
Toledo, Ohio.

### UNHOLINESS WITHIN

L. B. Reed

It was good to have our brother bring before us all, the thought of present day conditions that are facing our young brethren and the church in the conscription of the youth of America and the world, in peacetime military training. My purpose in this writing is to cry out to those of you my dear elders, ministers and deacons to awaken your mind to this calamity that is rushing upon the souls of the sons of man and the sons of God. Truly I realize that many if not all of you are conscious

of the fact that this is a major issue for sincere consideration but I have found most of you ignorant to the reality of the environment that we young brethren are living in, in these CPS camps and units. I have told you of the unchristian spirits found in both a church camp and the government camp where I am now, and you were surprised and some of you were seemingly shocked. But it is the truth.

So great has been the awakening of my heart and soul to the work that is to be and must be done, but how can I call upon the Dunkard Brethren church to help? Some of you have told me that there should be a great mission work done among our churches with elders and ministers visiting among the churches, you talk about it but it is left undone. Young souls and old have one by one answered the claims of temptation and parted from us—have you an answer? You know why it is—I find that families of our church live from year to year and the elder and minister and deacon has been in their home only once or twice that year and in many homes not at all. I hear of a young

brother who accepted Christian baptism and now does not get to church very often but worse yet he remains in his home with seldom an elder or minister going to visit him—a young soul greatly in need of admonition and love from his own, but he stands neglected. I can't feel that he is going to be held totally responsible for the course of his life here on earth.

I have spoken of my life in C. P. S., I see it also with our brother in his deep concern. And he has called to you asking for help, and our Bro. Beery continues with the thought of working in prayer—"The prayer of a righteous man availeth much." Yes, I too cry to you for help, help those of us who stand in need, that in brotherly love, we can uphold the faith in our Dunkard church in the bonds of unity of mind, soul and spirit and perfect peace within. Let your love flow forth from the pulpit into the lives of young and old. So often I sadly sit among the congregation thinking of the many little children and youth there who cannot understand what the preacher is saying because

his sermon is far above their apprehension. The answer to this trouble brother elder, minister, lies within you.

I recall the General Conference just passed, how many articles appeared in the Bible Monitor of the wonderful sermons preached, and the glorious fellowship enjoyed in those few days, with brethren and sisters. As I read those articles they were dear to my soul. I had just entered C. P. S. where much time had been spent meditating upon the condition of our church and the needs of the world. "Will the blossoms bear fruit?" I asked myself. "Oh God, that thy glory might abound within their hearts and souls!" Then there came a calling I knew I must answer. A longing for the churches and I felt I should return. My joy was great in the Lord when I began my journey east. I had deserted the government camp to fulfill that calling within. I had no fear of what man might do to me, I had complete confidence through trust and faith in God Almighty, that everything would be alright. I had not left for selfish reasons or personal concerns



but to serve my God; therefore, I knew His spirit would guide me safely to the end. So was my return to work in the field of labor and to visit and fellowship with those whom I loved and learned to love in the Dunkard church. I left for a purpose and surely great was my blessing—should I be apprehended at some time I knew it would be only through the will of God. The time came and through the procedure which was short, I returned to the state of Oregon where I attended trial and learning that I would be granted the privilege to work for a transfer or release from camp, I readily consented to their suggestion to return to camp. No sentence was imposed upon me.

Dear brother and sister, His blessings have been great and I rejoice in heart and soul for His wonderful love. I left camp to do a work and I am thankful that I was permitted to carry it through. My associations with the authorities I am exceedingly glad for. I was highly respected and never once faced ridicule on the part of any. My position and purpose for leaving was

respected. On my return trip to camp I spent a few days with my parents in the Dallas Center, Iowa, congregation where I found encouragement in the hearts of many, too, I was glad for those in the eastern congregations who were good to me in extending their love and encouragement in His work. I stopped over for three days with my oldest brother in Terry, Mont., who was in camp there. Our Bible teaches us to be of one mind and spirit and to be in unity and in peace. Is the light of the Dunkard church shining forth as such? You have the answer.

As I sit here in my office knowing the condition the souls of men are in and the curse of sin upon the nations, I relive the four months spent from camp, being in the east with friends and loved ones. I attended two series of meetings where the name and glory of God was proclaimed in great power. When I left, my heart was troubled because it seemed as though the blossoms were dying and no bud of fruit appearing. While with my parents I was pleased and thanked God for the goodness of

sitting at the Lord's table with brothers and sisters. After hearing the few ending sermons of their two weeks' meeting, I rejoiced to press on.

I have attempted to come before you many times in this manner but have failed, but I thank our Father for these new inspirations that I might give you in Jesus name, the truth as I have found it. Knowing the truth as it is before us and as you have found it much so yourself, it comes to us so plainly that there is a great work being neglected.

There is lack of love, there is lack of work on the part of all and when so many remark of congregations being in such a worldly state, we should think that the official body of elders would endeavor to crush the evil spirit, but these congregations going on in this sinful state with little or nothing being done.

Dearly beloved, "Let us work, work today: let us work, watch and pray." His calling comes to you and I and we must answer it. Let us embrace the sacredness of His love and abound in good works that God might be glorified; so we might

carry His answer to the souls of the nation, combating the evil and cunningness of the devil with love, reproof, teaching and exhortation. We must cast the beam from our own eye before we can pluck the moat from the sinner's eye. These things must not be because they bring strife, contention, and unrest amongst us, hardening hearts and souls to the truth.

In the following quotation of the fourth chapter of Ephesians, I ask for your sincere consideration of its meaning. It is very deep and yet so simple to understand and follow and observe. "I therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in Love; endeavoring to keep the unity of the spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto

every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in th unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of



another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labor, working with his hands the things which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour." (Ephesians 5:1-2.)

"Keep the unity of the Spirit in the bond of peace." We must attain this state of perfection of souls to enjoy

the fulness of God's love. Surely Christ is going to expect no less than this when he comes for His own. To enjoy the fullness of His love is to have the assurance of His help in rearing children, in business transactions concerning our earthly livelihood, in overcoming sorrow and sin, in helping others to come to the knowledge of the truth; let us cast off any trend of self and give God the glory in His way. Brother and sister, this comes to your own individual soul. Let your love abound and if there is anything within your heart, mind or soul that troubles your life with God, cast it off in prayer, seek for the love of others and do your part in answering the high calling of God in Christ Jesus.

Examine your lives that you will not be found wanting, harden your heart, soul and mind to the vanities and all sins of this world and walk with God, know within your soul through Jesus Christ your savior, that you are not of the kingdom of this world but that you have passed from its darkness to the light and life eternal. Yield not to the slightest of

temptations that drag the body and soul into sin, from which many never rise again.

“Rejoice in the Lord always: and again I say, rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.” (Phil. 4:4-9.)

Now brother and sister, knowing that the God of peace shall be with us if we surrender our all to Him in the life that He does give us here, let us cast from us, all

gossip, all hate, all malice and whatever other sins and evil are found amongst us and join our hearts and souls in praise. Then and not until then can we go forth answering the calls for help, in Christ Jesus.

Let the worshipper be found meek and humble and exercising in worship, let there not be found such an unnecessary talking and ruffling about—“The Lord is at hand.” When a sinner comes through the doors may the spirit of the Lord welcome him there. Dearly beloved, let our conversation be yea! yea! and nay! nay! We must be ever working that our faith will not be found dead but abounding in the glory of our Lord and when life’s work is ended that we will not be found wanting because of our neglect. Thus may the faith in God be upheld by our Dunkard church, bearing the full armor of God that we might go boldly before the devil’s angels lifting up and rescuing sin cursed souls from the vices of the world.

So shall we face the issue mentioned, with trust and faith in God, knowing His will be done. It is without



doubt, a serious matter to face but God our Father is Almighty and we must live with the assurance and belief that in the end His children shall be delivered. After doing all within our power in Jesus name, we can face persecution with joy in His love because His promises are eternal. By them we must and can overcome by faith through works and prayer. Through faith and prayer Daniel was delivered from the lions' den, through faith and prayer Peter was delivered from prison, through faith the prison doors before Paul were opened and beloved through faith and prayer if we are ever obedient children, will we be delivered from the powers of sin, and go forth proclaiming the gospel to sin-sick souls. Behold the work before you that must be done, the going forth into all the world!

Young brothers and sisters, while it is yet today let us be careful and keep from idleness and wrong doing, ever consecrating our lives to the upbuilding of His kingdom. I am glad to hear of those of you who have expressed your interests and desires in working

against these evils that have come in amongst us and of those of you who have chosen to come forth. May we all together as one in Him, press onward towards the mark of the prize of our high calling in Christ Jesus. Behold our duty to God!

Camp Wickiup,  
Lapine, Ore.

### GENERAL CONFERENCE MINUTES 1944

Our attention has been called to the fact that the following query was omitted from the printed minutes. All congregations please note the action of the Conference toward helping dependents. To complete the file this will be printed in the next General Conference minutes.

Query from Civilian Service Committee:

Since Brethren with wife and other dependents are being called into Civilian Service, and seeing help will be needed in some cases to support their dependents, the Civilian Service Committee requests General Conference of 1944 to provide a plan for such relief work.

Answer: Request grant-

ed. In case of need, in which the family, or the family with the help of the congregation, cannot take care of the situation, the Civilian Service funds should be used for this purpose, in a uniform manner over the brotherhood.

All congregations should increase their monthly contributions to the Civilian Service funds for the support of this Civilian Service dependency relief work.

D. W. Hosteler,  
Chairman, Civ. Serv. Com.

Lewis B. Flohr,  
Ev.-Sec. Civ. Serv. Com.  
Action by General Conference: Passed.

Howard Surbey,  
Writing Clerk.

### SENTENCE SERMONS

We pray for union with Jesus, and God severs natural ties and lets our best friends misunderstand or become indifferent to us. (John 15:2.) We pray for more love, and God sends peculiar suffering, and puts us with apparently unlovely persons and lets them say things to rasp nerves, lacerate the heart, and sting the conscience: for love suffers long and is kind; love is not

impolite, love is not provoked, love bears, love believes, hopes and endures; love never faileth. (I Cor. 13:4-8; John 15:9-10.)

—  
This may give some teacher a thought:

Thou man of Galilee, as I endeavor to lead to thyself the pupils whom thou hast entrusted to my care, may I make Thy service so attractive, Thy call so impelling, Thy personality so winsome that not one from my class shall turn away sorrowful.

—  
Remember you will regret your unfaithfulness when you come to life's close.

—  
We want to learn distinctly and clearly that flesh never can be with God. It crucified Christ, it will not have God, and God won't have it."

—  
Self needs to be dethroned in the life of every Christian. Even the good things of self are abominable in the sight of God. The carnal mind is enmity against God.

—  
Blessed are the peacemakers for they shall be called the children of God.

The unity of the Bible proves that one mind directed its writing.

It is said sixty face muscles are used to produce a frown, and only sixteen to produce a smile, so why not smile and save the difference?

Even bad men and women sometimes have tender generous hearts, while some who thing they are sinless lack charity and compassion. (Luke 7:47.)

#### ADULT SUNDAY SCHOOL LESSONS

- Jan. 7—Exod. 1:1-22.  
 Jan. 14—Exod. 2:1-25.  
 Jan. 21—Exod. 3:1-22.  
 Jan. 28—Exod. 4:1-31.  
 Feb. 4—Exod. 5:1-23.  
 Feb. 11—Exod. 6:1-30.  
 Feb. 18—Exod. 7:1-25.  
 Feb. 25—Exod. 8:1-24.  
 Mar. 4—Exod. 8:25-32;  
       9:1-12.  
 Mar. 11—Exod. 9:13-35.  
 Mar. 18—Exod. 10:1-23.  
 Mar. 25—Exod. 10:24-29;  
       11:1-10.

#### PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 7—The Wise Men and Their Gifts. Matt. 2:1-12.  
 Jan. 14—Jesus in the Temple. Luke 2:41-52.  
 Jan. 21—Jesus Baptized and Tempted. Matt. 3:13; 4:11.

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- Jan. 28—Bringing Others to Jesus.  
       Jno. 1:19-51.  
 Feb. 4—Jesus' First Miracle. Jno.  
       2:1-11.  
 Feb. 11—Learning and Living the  
       Beatitudes. Matt. 5:1-12.  
 Feb. 18—Almsgiving, Prayer and  
       Fasting. Matt. 6:1-18.  
 Feb. 25—Treasures and Trust. Matt.  
       6:19-34.  
 Mar. 4—Healing the Sick. Mark  
       1:23-45.  
 Mar. 11—Faith in Jesus and Its Re-  
       ward. Mark 2:1-12.  
 Mar. 18—Jesus' Helpers and Their  
       Work. Matt. 10:1-15.  
 Mar. 25—Jesus' Power Over Storms.  
       Matt. 8:23-34.







# BIBLE MONITOR

Vol. XXIII

January 15, 1945

No. 2

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## ANTICHRIST SHALL COME

In connection with this subject we have noticed at length conditions that have developed among the professing Christian churches that indicate the majority of churches are definitely aligned with the world and arrayed against Christ and his gospel. This condition is worldwide in extent. The spirit of antichrist has gained such control over the machinery and leadership of the majority of churches that those who practice and insist on the primitive and vital teachings as authorized and established by Christ are but a remnant—a voice in the wilderness, and, looking at it from a worldwide point of view, their efforts seem to be of little avail.

Furthermore, there seems to be a definite and deter-

mined program on foot to stamp out the faithful remnant of God's people on the earth. This thought raises the question, might this be the prelude to the coming reign of the "Beast" of Revelations? "And it was given him to make war with the saints, and to overcome them." (Rev. 13:7.)

In keeping with this godless trend of professing christendom of late year and perhaps as a result of it, there has arisen in the various nations of the earth despotic rulers who have established rigid regimes—various forms of state socialism, under which the lives and activities of people everywhere are being minutely controlled. These rulers are spoken of as dictators, and at the present time the many millions of people on the earth are

under the edicts of a few men who have somehow secretly maneuvered the nations of the earth into a terrible war and are bartering the lives and souls of men for earthy power and dominion.

There is something sinister about the rise of these rulers and people are wondering how it is possible for men to get and keep such power and control over the nations. It might be well to consider this in the light of teachings in Revelations. It is said of the beast that the dragon (satan) will "give him his power, and his seat, and great authority." (Rev. 13:2.) When this time comes the whole world will be under the control of the beast; "And power was given him over all kindreds, and tongues, and nations." (Rev. 13:7.) This being true, all civil governments of whatever kind shall be subject to and contribute to the beast or worldwide ruler.

Once all of the nations are brought under the reign of these despotic dictators, the merging of these dictatorships into a worldwide superstate presided over by a superdictator (the beast) might fit minutely into the

picture given us by John the Revelator on this matter. How shall this beast get his power? That great arch enemy of God—Satan, the god of this world shall energize and control this coming world ruler. May this not be the energizing power back of these world rulers of our time? It would seem reasonable that a group of demon-possessed rulers at the head of the various nations, in league with one another, who were subject to a world wide demon-possessed super-ruler, might easily bring about the conditions of enslavement and godlessness as portrayed in Revelations.

It is significant in the light of this that the present world leaders and the prevailing sentiment appears to be in favor of a universal world state, a grouping of the nations under one head, after this war.

Should it be that all of the nations of the earth would establish some form of state socialism and their dictators would apply the same philosophy in a worldwide set-up we would then have not only national socialism, but international socialism, and this would call for a

seat of world government and a dictator of world-wide authority.

The nature of this world upheaval, the violence, degradation and corruption of human kind, and the continued trend away from God and his word, suggest the thought that the final effort of that satanic power—the god of this world, to thwart the purposes of God in this world may be near at hand. If this be true “that man of sin—who opposeth and exhalteth himself above all that is called God, or that is worshipped” may soon appear.

Those who fear God and keep his commandments need have no fears about this approaching catastrophe and climax of satanic power and subtlety, but we do need to take heed to our actions lest we become entangled in this vast plot of the evil one.

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## MY LIFE STUDY OF THE SCRIPTURES

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B. E. Kesler

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### Triune Baptism

Triune, means three in one, as the triune God-head, the trinity, composed of the

Father, and the Son, and the Holy Spirit, trinity in unity. Just so triune baptism is composed of three immersions in one baptism. The three immersions are as distinct, as Father, Son, and Holy Spirit. The Godhead is composed of the three Divine persons; just so baptism is composed of three immersions, the Father is not the Son, neither is the Son the Holy Spirit. And an immersion into the Father, is not an immersion into the Son; and an immersion into the Son, is not an immersion into the Holy Spirit, hence it takes an immersion into each person of the trinity, or trine immersion, or three immersions, to constitute scriptural baptism. Triune baptism, then, is composed of trine (3) immersions, and is not three, but one baptism, triune baptism. (Eph. 4:5.)

I. This “one baptism” was introduced into the world by John the Baptist. “In those days came John the Babtist, preaching in the wilderness of Judea. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their



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sins."

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."

"And he (John) came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." (Matt. 3:6; Mar. 1:4; Lu. 3:2-3.)

Jesus submitted to this one baptism, and the apostles recognized one baptism. "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him; and

Jesus when he was baptized, went up straight way out of the water." (Matt. 3:13-17.)

The apostles recognized but one baptism. "One Lord, one faith, one baptism." (Eph. 4:5.)

Jesus placed his law behind this one baptism. This law reads as follows: "Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost," (Matt. 28:19.) This is the only place in the Bible where we are told how to baptize as to the form of baptism.

This one baptism, in form, is triune, and consists of an immersion into each name of the trinity, which historians call trine immersion; and is the form of the primitive baptism handed down to the apostolic church. A number of historic statements, from recognized authors, are presented here in support of these statements.

"Ye were conducted to the bath just as Christ was carried to the grave and were thrice immerced to signify the three days of his burial." This statement is from Clement of Alexandria, who was born A. D. 150, or

just 50 years after the death of the apostle John. (Wiberg on Baptism, P. 228.) Rev. Henry Cowan, D. D. Professor of Church History, University of Aberdeen, says, "The subapostolic Age extends from the death of the apostle John, about 98 A. D., to the martyrdom of Polycarp, the last of his (John's) disciples, 165 A. D. Of baptism in this age, Mr. Cowan says, "In baptism, the general usage was triple immersion, but affusion was permitted when immersion was inconvenient."

Of baptism in the second century, Mr. Orchard, a Baptist historian says, "It does not appear by any approved authors that there was any mutation or variation in baptism from the former century." History of Baptism, P. 26. Of baptism in the third century, Mr. Orchard says, "The most respectable historians affirm that no evidence exists as to any alteration in the subject or mode of baptism during the third century."

According to these authors, a "triple immersion" in baptism, was the "general usage" from 100 A. D. to 165 A. D., and that "no evidence exists as to

any alteration in the subject or mode of baptism in the third century.' To the above may be added, the testimony of Dr. William Cathcart. He says: "Trine immersion was the general practice of Christians from the end of the second to the close of the twelfth century." The proof of this statement is overwhelming. ("Baptism of the Ages and Nations." P. 15.) Mr. Cathcart is a Baptist Historian. His testimony is significant here.

Philip Schaff, in his History of the Christian church, page 468, has the following on the mode of baptism in the first century, A. D. 1-A. D. 100, "The usual form of baptism was immersion. This is inferred from the general custom of the ancient church, which prevails in the East to this day." The custom of the Eastern church is now and ever has been, trine immersion. So by implication Mr. Schaff says trine immersion was the custom of the ancient church, and this is abundantly proven to be true by the writings of the church fathers, and ancient church historians.

Then in a foot note, Mr.

Schaff has this: "The Oriental (Eastern) and orthodox Russian churches require even a threefold immersion, in the name of the trinity, and deny the validity of any other," and then continuing, "Marriott (in Smith and Cheatham) says: "Triple immersion, that is dipping the head while standing in the water, was the all but universal rule of the church in early times." The only exception to this rule was, some times in case of sickness when the applicant was supposed not to be able to be immersed, they poured water on him three times in the bed. This is known in history as clinic (sick) baptism.

II Jesus placed his law behind this triune baptism.

"Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.) A number of authors will now be given in support of this statement. Marriott, in the quotation just given from him quotes in support of his statement Tertullion, Cyrill of Jerusalem, Chrysostom and Leo I.

Tertullion. "Our Savior

commanded us to immerse into the Father, and Son, and Holy Spirit, not into one person, and not once, but three times. At each name we are immersed into each person." He was born 160 A. D., wrote 196 A. D. Thus trine immersion was the practice in baptism in the second century, and Orchard, quoted above, says there was no change in the second century from the first century. This gives us trine immersion in the first century and agrees with Dr. Schaff, quoted above.

In another place Tertullian testifies, "Christ appointed baptism to be administered not in the name of one, but three, Father, Son, and Holy Ghost. Therefore we are dipped thrice, unto every person at the mention of each name." Why were they thrice dipped? Because "Christ appointed baptism to be administered not into the name of one, but three, Father, Son, and Holy Spirit."

Chrysostom says, "Christ delivered to his disciples one baptism in three immersions of the body, when he said to them, 'Go, teach all nations, baptizing them in



the name of the Father, and of the Son, and of the Holy Spirit'." This author refers trine immersion directly to Matt. 28:19.

Monulus, born 200 A. D., in a council of 87 bishops in 256 A. D., says: "The true doctrine of our holy mother, the catholic (general) church, hath always, my brethren, been with us, and especially in the article of baptism, and the trine immersion wherewith it is celebrated; our Lord having said 'Go ye, and baptize the Gentiles, in the name of the Father, and of the Son and of the Holy Ghost'." The "catholic" church means the general church, not the Roman Catholic church. It had no existence until 150 years later. This author says "trine immersion had always been with them, and for its authority, cites the law of Christ, Matt. 28:19.

The list of authors who testify in favor of trine immersion might be greatly extended, but let this suffice. In my researches, I find some 100 authors, theologians, writers and historians, who have testified in favor of trine immersion for baptism. Could all of those authors possibly be mis-

taken about it? Besides, no author, theologian, historian or writer between 100 A. D. and 1600 A. D., has yet been found, who testifies in favor of single immersion for baptism. It is passing strange no author ever mentions it if he believed it to be Christian baptism. No orthodox Christian ever practiced single immersion before 1600 A. D., if so, they left no record of it.

There are three names in Christ's law into which we are to baptize. These three names are distinctly set forth at the baptism of our Savior, (Matt. 3:13-17) and at his transfiguration on the mount, (Matt. 17:5), and in the apostolic benediction, (II Cor. 13:14), and in John's statement, (I John 5:7) and in Christ's law itself, (Matt. 28:19).

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### NEW LIGHT

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From What Source Was  
It Obtained?

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A. B. Keller

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Having had the privilege of getting into the home of our Editor, Bro. L. W. Beery and family, which we enjoyed very much, prompted me



to write an article for the Monitor, as they requested us to do so. I certainly have enjoyed getting into the homes of the brethren and sisters of the Englewood and Eldorado congregations during the series of meetings, which were held recently by Bro. James Kegerreis of Bethel, Pa., who has not shunned the truth, but gave it freely.

One modern expression today of many professed Christians, in questioning them in regards to their change of faith and practice is, that they have received new light. In fact, I believe we must grant it to them, that they now see things different than they have before because their deeds and actions prove it to us.

But the thought which should concern us most is, where and how did they receive new light, did they get it from the right source of supply, from the inspired word of God in deep meditation and on their knees in prayer?

Well, I suppose, our modernists of today would tell us, heretofore we just didn't know better, due to lack of education. If that were true, do we realize how

much greater our responsibility is today, in this day of education? Would anyone venture to say, that today Christendom in general is becoming more pleasing and acceptable to God, than that of our forefathers? No, verily no, or God's word would not be true.

In II Thes. 2:3, "Let no man deceive you by any means, for that day (referring to events preceding Christ's coming) shall not come, except there come a falling away first."

What did Paul mean by falling away, from what? The faith once delivered to the saints. You notice the words (once delivered), do we need to look for another faith to suit our day and age? No!

(Isa. 40:8) "The grass withereth, the flowers fade, but the word of our God shall stand forever," also (Matt. 5:18), "For verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Can we find any ground to change our faith as time goes on? Surely not.

In Rom. 1:25 we have these words, "Who changed

the truth of God into a lie, and worshiped and served the creature more than the Creator?" What else are men doing today, when they say these simple (easily understood) commands are no more essential in our day, turning the truth into a lie, and are willing to serve their pastor or leader and do as he tells them (deceiving themselves) rather than believing the truth, and serve the Creator.

In II Thes. 2:11-12 are these words "And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned, who believed not the truth."

Do we realize the seriousness of not believing and accepting the truth? If we simply don't want it, God will not continue to chide with us, but will allow us to become blind and cause us to believe a lie, because it is according to our wishes and desire, not according to His will or pleasure, for it is His will that all shall come to the knowledge of the truth and be saved.—Lebanon, Pa.

The unity of the Bible proves that one mind directed its writing.

## WHERE WILL YOU SPEND ETERNITY?

Mary Brumbaugh

Let us all ask ourselves this question, "Where will I spend eternity?" You will exist forever somewhere, either with the angels in heaven above where is joy and peace, or will you live with the demons of hell, where you will be tormented throughout the endless ages?

This question is thought upon too lightly today and people are going down deeper and deeper into sin and are not giving any thought to the future and that they will meet a just and Holy God. (Heb. 9:27) "And as it is appointed unto men once to die, but after this the judgment." Each one of us will come before the judgment seat of God. What will our answer be? Where will we spend eternity?

Today is the time to prepare for that great judgment day. The lives we live here will determine where we will spend eternity. Each one of us are traveling one way or another, the straight and

narrow way or the broad-way. Only those who follow Christ and keep on the narrow way will go to heaven. Those out in the world who will not yield their lives to Christ will go to hell where the fire is not quenched and the worm dieth not.

We shall be rewarded for our works whether good or bad. Let us give up the worldly pleasures and keep on the straight and narrow way that leads from earth to glory and strive to live closer to Christ so that we can spend our eternity with Him in our heavenly home, the final dwelling place of the saints.

(I Tim. 6:12) "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."

May we all be faithful to him so when it is our time to go we might all have lived such lives that we can spend eternity with Christ in the mansions and the beauties of heaven that He has gone to prepare for us is my prayer.

Form your habits wisely,  
for your habits form you.

## DOING GOOD

John Koones

Jesus went about doing good. (Acts 10:38.) When our Savior was on the earth He spent all His time in doing good. Speaking kind words to those who were in trouble, making the deaf to hear, the dumb to speak, the blind to see, the lame to walk, sick people well and even bringing the dead to life again.

We are not able to do these things that He did and yet we can follow His example in trying to do good. There is much misery in the world now, and there are none so poor or mean or weak but that they can find something to do to help others. You may see a small child or an old person carrying a load that is too heavy for them and you may help them along with it, you may have a few minutes of time that you can spare to sit by the lonely bedside of some poor sick friend; or you may know of one who is starving to whom you may give a part of your bread. Or if you are too sick or feeble or poor to do any of those



things, you can pray for those who suffer, and you can speak kind words which may comfort and cheer them. If you do no good in the world, it is because you will not do it, and not because there is nothing to do.

Jesus says that if you give a cup of cold water only for His sake to one who loves him, you shall not lose your reward. One day He was sitting near the box where people came to put in money for the church. There were rich men who threw in a great deal of money, but Jesus did not take any notice of it, then a poor widow came, and put in two mites which are not as much as one cent; as she turned away He called some of His friends to Him and told them that these two mites which she had given were worth more than all that the rich men had thrown in, because the two mites were all that she had, and she was willing to part with them from love to God, while the rich who had more than they needed, only gave what they could very well do without.

You may learn from this that God cares more for the way in which we try to do good than for how much is

done, and that none are so poor and weak that they cannot find some good that they can do to show their love for their Saviour.

### SCRIPTURES VIOLATED

Women and girls walking about in short skirts with flesh-colored stockings beneath are living in open violation (either consciously or unconsciously) of at least three scriptural precepts:

1. "Be not conformed to this world." (Rom. 12:2.)

2. "Abstain from all appearances of evil." (I Thess. 5:22.)

3. "That women adorn themselves in modest apparel." (I Tim. 2:9.)

—Selected.

### LONELY HOMES

Olive VanDyke

Death is ever bearing away loved ones, and leaving hearts bleeding and homes desolate. The best we can do is try to forget the grief. But this is impossible to do. Our dear ones are ever about us because of things they have done and said, paths where



their feet have walked. Here are books with their pencil marks indicating the thoughts that pleased them which at times make us feel we have had a visit with them again, and at times it brings a loneliness which is almost unbearable.

Often when our grief and loneliness is crushing us and we try to smile to drown our sorrow then there is an untruth told about us and often by a brother or sister in the church who poses as a true Christian.

How often such has caused a grieving one to give up, even to backsliding and sometimes to suicide. Oh let us be careful of the idle foolish remarks we make to lonely ones for often it hurts almost to beyond endurance those that have no earthly companion to confide in. Besides we have an account to give for all those idle words. (Matt. 12:36.)

R. 4, Box 65, Kokomo, Ind.

#### CHANGE OF ADDRESS

Lawrence Kreider Bradford to Pleasant Hill, Ohio.

L. I. Moss from Eldorado, Ohio to Lewisburg, Ohio, R. 2.

#### YOU WILL NEVER BE SORRY

- 
- For telling the truth.
  - For living a pure life.
  - For confessing your sins.
  - For doing your very best.
  - For your faith in Christ.
  - For thinking before acting.
  - For forgiving your enemies.
  - For hearing before judging.
  - For helping a fallen brother.
  - For being honest in business.
  - For thinking before speaking.
  - For being loyal to your church.
  - For stopping your ears to gossip.
  - For bridling a slanderous tongue.
  - For harboring only pure thoughts.
  - For being courteous and kind to all.
  - For money given to the Lord's cause.
  - For faithfulness in keeping your promises.
  - For asking pardon when you have done wrong.
- Presbyterian Banner.

## NEWS ITEMS

### WAYNESBORO, PA.

The Waynesboro congregation enjoyed a two weeks meeting. Bro. James Kegerreis preached us very inspiring sermons. The interest and attendance was good. We were made to rejoice that two precious souls were made willing to walk with the children of God. At the close of these meetings we held our fall love feast. We enjoyed the presence of members from the neighboring congregations.

The following elders and ministers gave us very good and helpful messages: Elders L. B. Flohr and O. L. Strayer from Vienna, Va., Joseph Myers from Shrewsbury, Joshua Rice from Mountindale, Ray S. Shank of Mechanicsburg; ministers Dewey Shaffer from Stoystown, Pa., Donald Ecker of Walnut Grove, James Kegerreis of Bethel. Bro. Kegerreis officiated.

During our two weeks' meeting we held our fall council meeting. And at this meeting we held an election for a deacon and Bro. Frank Shaffer was elected.

Mildred Demuth, Cor.

### MIDWAY, IND.

The Midway congregation met in regular council December 2nd with Elder L. W. Beery in charge. Since our regular elder, Peter Lorenzo, asked to be relieved of this responsibility due to his affliction, Elder Beery was chosen to serve us dur-

ing the coming year. At this time we elected also our other church and Sunday school officers for the new year, making few changes.

The official body was authorized to formulate a paper to be sent, after approved by the church, to our congressmen, stating our stand against conscription and military training.

We have decided to try having preaching services the second and fourth Sunday evenings of each month, beginning December 24th, to which we invite all who can come.

Bro. Beery stayed with us over Sunday and preached for us, emphasizing the importance of us living uprightly even though innumerable evils compass us about, and showing that this can be done by applying the Word of God to our lives. He also stressed the need for us to be living examples of Christian teaching in order to effectively persuade others to accept and follow this way of life.

We were glad to have Bro. and Sister Riley Kesler of Quinter, Kans., in our services for three Sundays in November while visiting relatives here.

Paul B. Myers, Cor.

## OBITUARIES

### DANIEL HARVEY BEERY

Son of Peter and Mary Beery, was born near Bremen, Fairfield county, Ohio, on March 5, 1862. He departed this life on December 15, 1944 at the home of a son, Lawrence, near Union, Ohio, at the age of 82 years,

9 months and 10 days.

His parents moved on a farm near Union when he was a small child and he has spent most of his life in this vicinity.

Being the oldest son of a family of nine children he began working for others by the month to help support the family at an early age, and learned the responsibilities of life in a hard way. In young manhood he went west, taking up a homestead claim in Kansas and spending some time in the far western states. Tiring of this roving life he returned to Ohio where in the year 1892 he married Ida Elizabeth Heisey whose companionship he enjoyed for over fifty years. Together they labored at the occupation of farming and lived on one farm for forty years.

To this union was born three sons: Ezra and Lawrence of near Union, Ohio, and Cleo of Parsons, Kansas.

In the year 1910 he was converted and united with the Salem Church of The Brethren, later placing his membership with the Englewood Dunkard Brethren church and has consistently endeavored to live faithful to his baptismal vows until death.

He was an upright and honorable companion and father, industrious, a hard worker, and one who loved his home and family and provided well for them.

He was a great lover of little children and in his later life spent many happy hours with his grandchildren.

Of late years he was several times stricken with paralysis, from which he never fully recovered, and which caused his death. Realizing his condition he called for the anoint-

ing by the elders of the church and committed himself to the will of the Lord. After his last affliction he lingered in unconsciousness for one week and then peacefully fell asleep.

Surviving are the three sons, eleven grandchildren, two brothers, Frank of Clayton, Ohio; Will of La Grande, Ore., two sisters, Nettie of Portland, Oregon, and Laura of Pasadena Cal., and many other relatives and friends.

Funeral services from the home of his son and at the Englewood church in charge of Elders J. P. Robbins, Lawrence Kreider and L. I. Moss. Interment in Fairview cemetery.

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### DOES GOD HEED?

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In that blessed home  
Far beyond the skies,  
Does the Heavenly Father  
Heed our humble cries?  
Does He pay any heed  
To our needs and despairs,  
To our many infirmities  
And to our earnest prayers?  
He knows the needs of the heart  
Before they are asked,  
He will heed if his word is obeyed  
Which is not a hard task.

—Warren Smith,  
McClave, Colo.

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A little charity and zeal,  
A little tribulation,  
A little patience makes us feel  
Great peace and consolation.

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### CHARITY

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When your brotherman you



measure,  
 Take him at his best;  
 Something in him you can treasure,  
 Overlook the rest.  
 Though, of his, some trait or fetter,  
 May not suit you to the letter,  
 Trust him—it will make him better,  
 Take him at his best.  
 Do not note his limitations,  
 Take him at his best;  
 Forward his nobler aspirations,  
 Aid him in his quest.  
 If you'll tenderly inquire,  
 You'll find something to admire;  
 With that lever, lift him higher,  
 Take him at his best.  
 Praise will make him worth the  
     praising,  
 Take him at his best;  
 Keep the life of purpose blazing,  
 Ever in his breast.  
 Do not frown upon or scold him,  
 In the strength of faith enfold  
     him,  
 To his highest yearning mold him,  
 Take him at his best.

—Selected.

## SILENCE

“To every thing there is a season, and a time to every purpose under the heaven,” says the Preacher in Ecclesiastes (3:1-7), “a time to keep silence and a time to speak.”

Few lessons are harder to learn than how and when to do these two things. The thought of speaking one's mind promises relief, but the act not infrequently leaves one dissatisfied and

conscience-stricken. Silence, however, can be cruel. Many suffer because of the silence of those who should speak. When Joseph interpreted the dream of the butler in prison, he said, “Think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house. . . . Yet did not the chief butler remember Joseph, but forgot him.” (Gen. 40:14, 23.) Not till two full years had passed, and Pharaoh was troubled by a dream, did the butler say, “I do remember my faults this day.” (Gen. 41:9.)

Breaking the long silence is sometimes an urgent duty. Somebody may be suffering because we have not spoken the promised word to another or answered the letter that called for an early reply.

That was a great moment when Nicodemus had the courage of his convictions and asked the Sanhedrin, “Doth our law judge any man, before it hear him?” (John 7:51.) What a contrast to the cowardly silence of Christ's own disciples when His enemies determin-



ed to crucify Him!

There is a silence that is sullen and sinful, a silence in which the heart broods to its own hurt and the discomfort of others over imagined wrongs. A New Testament example is found in the attitude of the elder brother in the parable of the Prodigal Son: "And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots thou hast killed **for him** the fatted calf." (Luke 15:28-30.)

There are too many people with the elder son's spirit, suddenly silent until expostulated with, and full of unjust accusatons when condescending to speak. What a difference it would make to many homes and many churches if all grouchiness were crusified and the new life in Christ were fully freed to serve unto the uttermost!

Unconfessed sin has a way of playing havoc with the soul of a saint. "When I kept silence," says the Psalmist, "my bones waxed old through my roaring all the day long." (Ps. 32:3.) "He was silent as to confession," says Spurgeon, "but not as to sorrow." So many professing Christians are silent as to Christ but loudly critical as to the church and its members.

How we feel the joy of broken silence when the Psalmist says: "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." (Ps. 32:5.)

After such experiences we do not wonder at the closing words of the Psalm, "Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart."

There is, however, a silence that is golden. It is said of Dr. Alexander Whyte, "He had a great gift of silence." In his "Les Misérables" Victor Hugo says of the Bishop, "He knew the time to be silent, he also knew the time to

speak."

The cultivation of a sympathetic, understanding silence is just as essential as the cultivation of speech. There is nothing so boring as a steady stream of talk unrelieved by pauses and opportunities for others to share in the conversation. Yet some good and gifted people are guilty of this very thing. There are Christian leaders who seem unable to listen to any voice but their own. What signs of impatience some show in conversation! While they are talking they expect us to be all ears, but when we respond they have that far-away look that humiliates us with the sense of the unimportance of what we are saying.

Many religious gatherings, especially when convened for business, are made a weariness to the flesh by people who seem to talk for talk's sake. A denominational secretary, writing a biographical sketch of a deceased minister, says, "It may be truthfully said that he guided the conference in its labors, and many and many a time he got it out of difficulties and into quieter waters after a noisy de-

bate."

In this connection it is interesting to turn to the Acts of the Apostles and read of the council at Jerusalem. At its opening, we see that there was much disputing, questioning or debate; but later, we read: "Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered." (Acts 15: 12-13.)

It is sometimes a Christian duty to hold one's tongue and just "listen in." There are times when tacit consent accomplishes more than wordy approval.

There can of course be a silence that is embarrassing. Such silence sometimes takes possession of the prayer meeting. The causes are varied. There may be a general tiredness; a worldly spirit; lack of preparation upon the part of the leader, a critical attitude manifest among the people; the presence of a domineering, unsympathetic person; enmities, jealousies; unconfessed and unrepented sin, and other evils that grieve the

Spirit of God.

A silence born of the Spirit is never disconcerting, except to those who need to come under conviction, but makes for true and holy fellowship; and blessed are the people who can therein discern the quiet presence of their Lord.

Gray would have to go a long way today to find inspiration for those lines of his "Elegy":

"Far from the maddening crowd's  
ignoble strife

Their sober wishes never learn'd  
to stray;

Along the cool sequester'd vale of  
life

They kept the noiseless tenour of  
their way."

With the increase of tourist travel, the silent places of the earth are daily decreasing in number. The blatant honk of the motorist's horn harshly shatters the sacred silence of many a sanctuary every Lord's day. Happy indeed are the people who can still find zones of untroubled silence for prayer and meditation and the hearing of the Word of God.

In one of his autobiographical confessions, Mark Rutherford sadly wrote: "Thousands of men and women superior to myself are condemned, if that is the

proper word to use, to almost total absence from themselves. The roar of the world to them is never lulled to rest, nor can silence ever be secured in which the voice of the Divine can be heard."

Evidently there is large room for ministries of quietness, ministries that make it possible for people who live all their days in a noisy world to say, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul." The ministries of quietness might perhaps lead to the opening of church doors now closed six days out of seven, that weary souls might turn from earthquake, wind, and fire conditions of the world.

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### THE WITNESS OF THE ACTS OF THE APOSTLES

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The Holy Spirit guided and kept from error holy men of God as they wrote the Scriptures. Those writers were human personalities; they were men who lived at a particular time and who wrote with a definite purpose. The



Holy Spirit impelled them to write with a purpose. Consequently, when we study a book of the Holy Scriptures it is desirable that we know the purpose the author had in writing the book under consideration. Once that purpose is clearly perceived, the contents of the book open to us in a fuller way.

To illustrate this principle let us turn to the book of Acts. It has often been said that Luke wrote this book to give Theophilus a historical account of the apostolic church. It is to be conceded that, in so far as we have anywhere in the New Testament the semblance of a history of the early church, we have it in Acts. But the purpose of Acts lies much deeper; it is a priori in the realm of the Holy Spirit rather than history. And that this is the case becomes more clear when we realize that many elements necessary for a complete apostolic history are omitted in Acts. The rise of Christianity in Egypt, the founding of the church in Rome, and the progress of the Gospel in Syria and Mesopotamia are but several of the most significant subjects for which we search in vain. Nor does

Acts give an exhaustive resume of the work of any of the apostles. The account of Paul's life after his conversion is traced in some detail, but even this is far from exhaustive and must be supplemented by records from his own epistles.

What then is the purpose of the book? If we turn to verse eight of chapter one we read: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." In the statement, "Ye shall be witnesses unto me," we find our clue. This proclamation of our Master calls to our minds a courtroom scene. We picture Jesus on trial, charged as an impostor pretending to be sent from God. The case is called, and the atmosphere is tense. But we hear His calm words, "Ye shall be witnesses unto me." And now who are these who see? Before us on the witness stand comes the apostles and Christian converts, one after another, boldly testifying to the world that Jesus truly is sent from God, that



He is both Lord and Christ. Our mental picture fades and the imagery is spent, but we have discovered the purpose for which Acts was written: to present to us the witness given to Christ by these faithful men of God.

Ye shall be witnesses. But witnesses of what? Jesus says that the apostles shall be witnesses of Him, not only of what He taught, and not merely of what He did, but of what He is. They were to be witnesses that Jesus is of God. And the apostles were able to be those witnesses not simply because they had been eye-witnesses of events in the life of Jesus, but because their lives had been transformed and they had received power, after the Holy Ghost came upon them. They proclaimed Christ, not events. Likewise our message to the world today is not primarily the declaration of events, those things which Christ did and the words which He spoke. It is not a life of Christ which we preach to the world, but the Gospel of salvation through Christ. It is a serious indictment on the church universal that much preaching of the life of

Christ falls on the barren soil of hearts not yet transformed by the Gospel of Christ. With the witnesses in Acts we must proclaim to the world the person of Jesus, the Lord and Christ. Are we following in their train?

Since Luke is not historically exhaustive, he gives only typical examples of incidents which occurred in the lives of those who took the witness stand for Christ. Whether they were from the experience of Stephen, Peter, or Paul, they were all illustrative of types of incidents of which we may assume there were many more in that early age. Therefore we need be neither alarmed nor perplexed about Luke's aforementioned omissions, which an exhaustive historian would necessarily have recorded. We take it for granted that the omitted incidents would have been mere repetitions of typical examples already given.

Granting that Acts is a witness to Christ and not a historical record of the early church, we should place more emphasis on this witness than on matters of external organization in that

apostolic age. The church today should be more concerned about promulgating the former than about restoring the latter.

Read the book of Acts, keeping in mind that it is the honor roll of the early witnesses to Christ. See how the narrative unfolds before your prayerful study and meditation. Each oration, imprisonment, miracle, and martyrdom is now seen not as a mere event in a historical sequence, but as a dynamic expression of the witness that Jesus is of God. The acts of the apostles were a witness to Christ. May as much be said of our acts?

—Selected.

### THINGS NOT FOUND IN THE KINGDOM OF GOD

1. Literature contrary to the teaching of God's Word.

2. Dishonesty in thought, word, or deed.

3. Disciples of Christ pitted in war against each other.

4. Profanity and other things condemned by the Word of God.

5. Pleasure in unrighteousness.

6. Prayerless Christians.

7. The unequal yoke be-

tween Christians and unbelievers.

8. Hypocrisy in both language and character.

9. A Christian without faith in God and His Word.

10. Gambling in any form.

### HAVING ESCAPED THE CORRUPTION THAT IS IN THE WORLD THROUGH LUST

#### II Peter 1:4

Banish forever all thought of indulging the flesh if you would live in the power of your risen Lord.

It were ill that a man who is alive in Christ should dwell in the corruption of sin. "Why seek ye the living among the dead?" said the angel to Magdalene. Should the living dwell in the sepulchre?

Should divine life be immured in the charnel-house of fleshly lust?

How can we partake of the cup of the Lord and yet drink the cup of Belial?

Surely, believer, from open lusts and sins you are delivered: have you also escaped from the more secret and delusive lime-twigs of the Satanic fowler?

Have you come forth from the lusts of pride? Have you escaped from slothfulness? Have you clean escaped from carnal security?

Are you seeking day by day to live above worldliness, the pride of life, and the ensnaring vice of avarice?

Remember, it is for this that you have been enriched with the treasures of God. If you be indeed the chosen of God, and beloved by him, do not suffer all the lavish treasure of grace to be wasted upon you.

Follow after holiness: it is the Christian crown and glory.

An unholy church: it is useless to the world, and of no esteem among men. It is an abomination, hell's laughter, heaven's abhorrence. The worst evils which have ever come upon the world have been brought upon her by an unholy church.

O Christian, the vows of God are upon you. You are God's priest, act as such; you are God's king: reign over your lusts; you are God's chosen; do not associate with Belial.

Heaven is your portion:

live like a heavenly spirit, so shall you prove that you have true faith in Jesus, for there cannot be faith in the heart unless there be holiness in the life.

"Lord, I desire to live as one  
Who bears a blood bought name,  
As one who fears but grieving Thee,  
And knows no other shame."

From Morning and Evening  
Meditations by C. H. Spurgeon.

Selected by Bessie Shaffer.  
Stoystown, Pa.

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### AFTER QUASIMODOGENITI

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"O Jehovah, in the morning shalt thou hear my voice; in the morning will I order my prayer unto thee, and will keep watch." (Psa. 5:3.)

Begin the day with God! That is the recipe for a happy day. Many people have accepted for themselves the simple habit of the 'morning watch,' devoting a few moments at the beginning of the day to quietness and contemplation and prayer. This simple practice will do more than almost anything else to steady and calm our life.

A famous preacher tells the story of his visit to a watch repair shop. He had



brought his own timepiece to be regulated and repaired. "When do you wind your watch?" said the watchmaker. "Why, like everybody else, at night, before retiring," was the reply. Whereupon the repair man said: "A good watchmaker never does. He winds it in the morning, so that it will go on a full stem all the day."

Life needs its morning "wind-up," so that it may go in full strength all the day. The psalmist had learned that secret long ago. In the morning will I order my prayer unto thee, and will keep watch.

### Prayer

O Lord, we thank thee for the gift of another day. Help us to devote the hours of this day to Thy holy service. Give us a sense of Thy nearness at all times. Steady us in temptation, purify our joys, and strengthen us for good and noble work. Grant that in the evening we may return to our homes weary and content, and grant us at the end of the day a peaceful rest; through Jesus Christ, our Lord. Amen.

—Selected.

### DID IT PAY?

There was once a man  
Who longed to be great,  
I'll tell you his life story,  
Though 'tis sad to relate.  
From the break of the day,  
Till the set of the sun,  
This man was kept busy  
With the work he'd begun.  
No time for his mind,  
And no time for his soul,  
No time to relax  
Ere he reaches the goal;  
No time to repent  
And no time to confess,  
No time for his children  
To love and caress.  
No time to say grace  
For each bountiful spread;  
No time to praise loved ones,  
Till after they're dead;  
No time before sleeping  
To kneel by his bed,  
No time for the Bible—  
The news must be read.  
No time for religion  
And no time for God,  
No love in the home,  
Where he rules with a rod.  
The death angel came,  
But the saddest of all,  
The man was not ready  
To answer God's call.  
No time after death,  
Nor device in the grave  
For the man who through life  
To his work was a slave,  
Take warning my friends  
Lest such be your fate,  
And prepare to mee God  
Before it's too late.

Miss Esther Mae Johns,  
R. 3, Lancaster, Pa.

A minister's life is the  
life of his ministry.



**WHAT IS LIFE?**

Life is a challenge, choose it;  
 Life is a chance, take it;  
 Life is an opportunity, seize it;  
 Life is a battle, wage it;  
 Life is a song, sing it;  
 Life is a joybell, ring it;  
 Life is a promise, test it;  
 Life is a drama, act it;  
 Life is an adventure, risk it;  
 Life is a race, run it;  
 Life is a contest, win it;  
 Life is a duty, dare it.

Selected by Dwight Snyder.

**ADULT SUNDAY SCHOOL LESSONS**

Jan. 7—Exod. 1:1-22.  
 Jan. 14—Exod. 2:1-25.  
 Jan. 21—Exod. 3:1-22.  
 Jan. 28—Exod. 4:1-31.  
 Feb. 4—Exod. 5:1-23.  
 Feb. 11—Exod. 6:1-30.  
 Feb. 18—Exod. 7:1-25.  
 Feb. 25—Exod. 8:1-24.  
 Mar. 4—Exod. 8:25-32;  
       9:1-12.  
 Mar. 11—Exod. 9:13-35.  
 Mar. 18—Exod. 10:1-23.  
 Mar. 25—Exod. 10:24-29;  
       11:1-10.

**PRIMARY SUNDAY SCHOOL LESSONS**

Jan. 7—The Wise Men and Their  
       Gifts. Matt. 2:1-12.  
 Jan. 14—Jesus in the Temple. Luke  
       2:41-52.  
 Jan. 21—Jesus Baptized and Tempt-  
       ed. Matt. 3:13; 4:11.

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Jan. 28—Bringing Others to Jesus.  
       Jno. 1:19-51.  
 Feb. 4—Jesus' First Miracle. Jno.  
       2:1-11.  
 Feb. 11—Learning and Living the  
       Beatitudes. Matt. 5:1-12.  
 Feb. 18—Almsgiving, Prayer and  
       Fasting. Matt. 6:1-18.  
 Feb. 25—Treasures and Trust. Matt.  
       6:19-34.  
 Mar. 4—Healing the Sick. Mark  
       1:23-45.  
 Mar. 11—Faith in Jesus and Its Re-  
       ward. Mark 2:1-12.  
 Mar. 18—Jesus' Helpers and Their  
       Work. Matt. 10:1-15.  
 Mar. 25—Jesus' Power Over Storms.  
       Matt. 8:23-34.

# BIBLE MONITOR

Vol. XXIII

February 1, 1945

No. 3

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THE CHURCH OF CHRIST AND WAR

### Part I

In view of the attitude being taken by many church people on the subject of non-resistance in general, and warfare in particular, it would seem a matter of wisdom on the part of those striving to maintain the true faith of the gospel of Christ to give some serious thought to this matter.

The war spirit has so engulfed the human family in our time and people in general have become so engrossed with the countless intricacies of the stupendous and worldwide war machine which is in operation that the most vital things pertaining to life in this world and in that which is to come are being neglected, disregarded, and forgotten.

There are some facts bearing on this subject which the true people of God need to keep in mind and cling to with a determination that will not surrender even at the price of life itself, else we will become entangled in this vast satanic and hellbound conflagration that has enveloped the earth in our time. In such an hour as this, in this our testing time, for god-fearing men to yield to this monster of atrocity and diabolical ingenuity is but to seal our doom for time and for eternity. This worldwide upheaval is war—total war, and in the language of those who see and engage in it, this is hell turned loose on earth. Words cannot express the terribleness of it, neither can we comprehend the immensity of this violent and demoralizing debacle that has come in our time.

In the light of these facts and in view of the explicit teachings of the inspired scriptures, is it possible that the Church of Jesus Christ—the witnesses of Christ the Prince of Peace, can be a party to this extreme wickedness and a partaker of these evil things?

Let us notice some of the facts that ought to clarify in our minds some of the confusion existing and reveal to us the position that the true Church of Christ occupies in such a time as this.

First: Jesus Christ the head of the church is the same Prince of Peace as he was when he established the church in the world. "Jesus Christ the same yesterday, and today, and forever." (Heb. 13:8.)

Second: The Gospel of Christ is the same now and has the same power and authority as when Christ first gave it. "And Jesus came and spake unto them, saying, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all

things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:18-20.)

Third: The Church of Jesus Christ is the same now as it was when the Christ authorized and established it. True, it is not composed of the same individuals as then, but it is composed of the same kind of individuals—just ordinary human beings who accepted the gospel of Christ in its fullness, repented of their sins, were born of the water and of the Spirit, were thereby regenerated and given power to walk in newness of life. "And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, that, as ye have heard from the beginning, ye should walk." (II John 5-6.) It will be seen from this, in John's time the church was to be guided by that which was given in the beginning. At various places in the New Testament the church is instructed to "Hold fast" to



"keep" and to "continue" the authorized teachings of Christ and his inspired writers. The idea that the church is to change and adapt its position and practices to suit changing world conditions is altogether unsound and without scriptural foundation.

Fourth: The world is steeped in sin now the same as it was when Christ established the church. The fact is, as time goes on wickedness is increasing. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." (II Tim. 3:13.)

Fifth: War is the same unrestrained monster of atrocity, bloodshed and destruction that it was when Christ established his church in the world.

Sixth: The purpose or mission of the Church in the world is the same now as when Christ established it. Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:14.) This sacrifice which Christ made redeems men from all iniquity now, in this present world, and it is those who

have thus been called out, redeemed and purified that make up the church of Jesus Christ in this world.

Seventh: The church of Christ is not "of" this world. It has been thus since its establishment. In speaking of his followers Jesus said this: "They are not of the world, even as I am not of the world." Then again he forwarns us with these words: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18-19.)

Now, dear reader, compare these facts and scriptural teachings with the ideas that are being advocated in these days.

(Continued.)

## MY LIFE STUDY OF THE SCRIPTURES

B. E. Kesler

"Name," in Christ's law represents the persons themselves.

"O magnify the Lord with me and let us exalt his name



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together." (Ps. 34:3.) "Holy and reverend is his name." (Ps. 111:9.)

"Let them praise the name of the Lord, for his name is excellent." (Ps. 148:13.)

"And ye shall be hated of all men for my name's sake." (Matt. 10:22.)

"Being brought before kings and rulers for my name's sake." (Matt. 19:29.) As name in Christ's law represents the persons themselves, in baptism, we baptize into the Father and

into the Son, and into the Holy Spirit.

Christians live in the Father and in the Son, and in the Holy Spirit, in the sense in which they are three.

"Paul and Silvanus and Timotheus, unto the church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ." (I Thes. 1:1.) "If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. (I John 2:24.)

"If we live in the Spirit, let us also walk in the Spirit." (Gal. 3:25.) "But ye are not in the flesh, but in the Spirit." (Rom. 8:9.)

Here we are told Christians live in the Father, and in the Son, and in the Holy Spirit in the sense in which they are three.

They get into them by baptism.

"For as many of you as have been baptized into Jesus Christ, have put on Christ." (Gal. 3:27.)

Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?" (Rom. 6:3.)

"Baptizing them into the

name of the Father, and of the Son and of the Holy Spirit." (Matt. 28:19.)

These references show we get into these three divine persons in baptism into the Father as Creator, into the Son, as Redeemer and Savior, into the Holy Spirit as Comforter and Guide.

III The word our Savior used to express the form of baptism indicates a repetition of the act in baptism.

"Baptizo" is invariably used, and baptizo comes from "bapto" which means to dip, plunge or immerse.

Greek verbs ending in "izo" are frequentatives. Baptizo is of this class and hence is a frequentative, and is so defined by the following authors: James Chrystal, Wilkie, Buttman, Rost, Stephens and Vossius, Bretschneider, Burton, Bullion, Dr. Robinson, Prof. Beery, Handbook to the Grammar of Greek New Testament, by Green, Sec. 1446, Grimm, Funk and Wagnalls, Passow, Gaza, Komma, Richardson's large dictionary (English), Hastings Bible Dict. Liddell and Scott, (Amer. Ed.), and Donegan. (God's Means of Grace, by Yoder, (P. 151-4.)

The exclusive use of this

word by our Savior and the apostles, to express the form of baptism, certainly goes far and carries much force in determining the form of baptism used and taught by them, especially, when they might have used "bapto" which means simply to dip, plunge or immerse, had they desired to express a single act in baptism.

Baptizo indicates the repetition, and the prepositional adverbial phrases connected or associated with it, the number of repetitions, just as in the case of other verbs of this class. Illustration: In a chair factory, they dip the chairs into the tank of stain, and of the filler, and of the varnish, three acts. In baptism, it is "baptize into the name of the Father, and of the Son, and of the Holy Spirit. Three acts as in the illustration. Recite the commission in the language of Matthew, and of Mark, and of Luke, is another illustration, requiring three acts, just as in baptizing in the name of the Father, and of the Son, and of the Holy Spirit.

English as well as Greek, follows this rule. Illustration: strike, striking; pound, pounding; dip, dip-

ping, jump, jumping, baptize, baptizing. From which it would seem the use of "baptizo" alone would, of itself, settle the matter as to the validity of triune baptism. In English, the present participle ends in "ing," like "baptizo" in Greek, denotes continuation or repetition of the act, e. g., baptizing, writing, stepping, in the active voice.

IV Christ's law demands baptism into each singular name of the Trinity. This law as given in Matt. 28:19, is elliptical, the words "into the name" being omitted before "of the Son," and "of the Holy Spirit." When the ellipsis is supplied it reads: "Baptizing them into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit."

"When the members of a coordinate construction have a common part, that part, except where great emphasis is required, should be taken but once." "Into the name" is the common part, hence it is used but once in the commission, (Matt. 28:19.) Greene's Eng. Analysis, P. 221., Sec. (a). Continuing, Mr. Greene says: "In this case

we have only to supply the common part, which is obviously kept in mind (understood), in order to restore the full construction." Ibid.

"There is an essential difference between a sentence shortened by ellipsis and an abridged proposition. In the former the omitted words are clearly implied, and must be restored before the sentence can be analyzed or parsed." Harvey's Eng. Grammar, P. 181, Rem.

Father, Son, and Holy Spirit, in the commission, are possessives (genetives), the simplest form of which is, the Father's name, and the Son's and the Holy Spirit's, name being understood before Son's, and Holy Spirit's. And transposed would read, "name of the Father, and of the Son, and of the Holy Spirit," as we have it in the commission. Grammarians are a unit in explaining such constructions, or use of language. Thus, Parker's and Wilson's store, means that each owns a store." Hoen-shell grammar, P. 155. Just so the Father's and the Son's and the Holy Spirit's name means each has a name, a separate name.



"Instead of the possessive form, the preposition "of" with the objective is often used," Greene's Eng. Analysis, P. 85, Sec. 8. "Ex. The court of the king, the king's court." Just so, the name of the Father, and of the Son, and of the Holy Spirit, means the Father's name, and the Son's name, and the Holy Spirit's name, or three names into which we are to baptize.

"The estate of my father, my father's estate." Greene, P. 143. Now for "estate of my father," substitute "the name of the Father," and we have "the Father's name," as in the commission, which proves as clearly as language can prove, that the commission teaches that in baptism, we are to baptize into three distinct names, the Father, the Son, and the Holy Spirit. Much more might be given along this line, but let this suffice, as the average reader is not familiar with grammatical teaching, and the usage of such constructions in language.

"Name" in the commission, is the antecedent term of the relation expressed by the preposition "of" in each phrase. "Name" is also the

object of "into" in the first phrase, into the name of the Father), and understood with "into" by which it is governed in the other two phrases—into the name of the Son, and into the name of the Holy Spirit.

As name is governed by into in each phrase, so into refers to baptizing as its antecedent term of relation. Whatever baptizing requires in the first phrase, is additionally required in the other two phrases.

Coordinate conjunctions as "and" connect similar elements and constructions. "And" connects "into the name of the Father, and of the Son, and of the Holy Spirit," hence they are similar. Therefore, Christ commanded baptism into the name of the Father, and into the name of the son, and into the name of the Holy Spirit, or into each name of the Trinity.

More will be presented along this line of interpreting the commission by the use of analogous constructions, or parallel passages of scripture, which will be more readily comprehended by the average reader. To those who understand language from the grammat-



ical viewpoint, the above outline will be more interesting and more readily understood.

This interpretation of the commission, Christ's law for baptism, has been criticized, but it has never been successfully denied or refuted. It is hoped the reader will study it with the same honesty of purpose and desire to know the truth as has been used by the writer in an effort to present the truth in as concise, and comprehensible manner as space permits.

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#### WEEKLY S. S. GEMS IN 1944

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In him was life; and the life was the light of men. (Jno. 1:4.)

And I saw and bare record that this is the Son of God. (Jno. 1:34.)

And looking up Jesus as he walked, he saith, behold the Lamb of God. (Jno. 1:36.)

His mother saith unto the servants, whatsoever he saith unto you, do it. (Jno. 2:5.)

And said unto them that sold doves, take these things hence; make not my Father's house an house of

merchandise. (Jno. 2:16.)

Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (Jno. 3:5.)

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (Jno. 3:16.)

God is a Spirit; and they that worship him must worship him in spirit and in truth. (Jno. 4:24.)

Jesus saith unto them, my meat is to do the will of him that sent me, and to finish his work. (Jno. 4:34.)

Except ye see signs and wonders, ye will not believe. (Jno. 4:48.)

Behold, thou art made whole; sin no more, lest a worse thing come unto thee. (Jno. 5:14.)

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice. (Jno. 5:28.)

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (Jno. 5:39.)

But he saith unto them, it is I; be not afraid. (Jno. 1:20.)

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. (Jno. 6:27.)

Then said Jesus unto the twelve, will ye also go away? (Jno. 6:67.)

Judge not according to the appearance, but judge righteous judgment. (Jno. 7:24.)

If any man thirst, let him come unto me, and drink. (Jno. 7:37.)

If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. (Jno. 8:31-32.)

He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. (Jno. 8:47.)

I must work the works of him that sent me, while it is day: the night cometh, when no man can work. (Jno. 9:4.)

If ye were blind, ye should have no sin: but now ye say, we see; therefore your sin remaineth. (Jno. 9:41.)

I am the door: by me if any man enter in, he shall be saved, and shall go in and

out, and find pasture. (Jno. 10:9.)

My sheep hear my voice, and I know them, and they follow me. (Jno. 10:27.)

Whosoever liveth and believeth in me shall never die. Believest thou this? (Jno. 11:26.)

If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation. (Jno. 11:48.)

Apply thine heart unto instruction, and thine ears to the words of knowledge. (Prov. 23:12.)

For the poor always ye have with you; but me ye have not always. (Jno. 12:8.)

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last days. (Jno. 12:48)

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. (Jno. 13:14.)

A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. (Jno. 13:34.)

He that hath my com-

mandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. (Jno. 14:21.)

If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. (Jno. 15:19.)

They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. (Jno. 16:2.)

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. (Jno. 17:23.)

I have told you that I am he: if therefore ye seek me, let these go their way. (Jno. 18:8.)

I spake openly to the world, I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. (Jno. 18:20.)

My kingdom is not of this world: if my kingdom were

of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. (Jno. 18:36.)

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. (Jno. 19:4.)

When Jesus therefore had received the vinegar: he said, it is finished: and he bowed his head, and gave up the ghost. (Jno. 10:30.)

Then saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. (Jno. 20:27.)

Cast the net on the right side of the ship, and ye shall find. (Jno. 21:6.)

Jesus saith unto him, if I will that he tarry till I come, what is that to thee? follow thou me. (Jno. 21:22.)

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. (I Jno. 1:7.)

He that saith he abideth in him ought himself also



so to walk, even as he walked. (I Jno. 2:6.)

And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. (I Jno. 2:28.)

For in the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God. (Neh. 12:46.)

In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. (I Jno. 3:10.)

If we love one another, God dwelleth in us, and his love is perfected in us. (I Jno. 4:12.)

He that hath the Son hath life; and he that hath not the Son of God hath not life. (I Jno. 5:12.)

I rejoice greatly that I found of thy children walking in truth, as we have received a commandment from the Father. (II Jno. 4.)

Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. (Matt. 2:2.)

For I rejoiced greatly,

when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. (III John 3.)

Sel., Howard J. Surbey.

### NOT GROWING OLD

They say that I'm growing old;  
I've heard them tell it times untold,  
In language plain and bold,  
But I'm not growing old.  
This frail shell in which I dwell  
Is growing old I know quite well,  
But I am not the shell.

What if my hair is turning gray,  
"Gray hairs are honorable," they say,  
What if my eye-sight is growing dim  
I still can see to follow Him  
Who sacrificed His life for me,  
Upon the Cross of Calvary.  
Why should I care if Time's old plow  
Has left its furrow on my brow?

Another house not made with hands  
Awaits me in the glory land.  
What though I falter in my walk?  
What though my tongue refuse to talk?

I still can tread the narrow way,  
I still can watch, and praise, and pray;

My hearing may not be as keen  
As in the past it may have been.

Still I can hear my Savior say,  
In whispers soft, "This is the way!"  
The outward man—do what I can,  
To lengthen out this life's short span,

Shall perish and return to dust,  
As everything in nature must.

The inward man, the Scriptures  
say,  
Is growing stronger day by day.

Then how can I be growing old  
When safe within my Savior's fold?  
Ere long this soul shall fly away  
And leave this tenement of clay;  
"This robe of flesh I'll drop and rise  
To seize the everlasting prize."  
I'll meet you on the streets of gold  
And prove that I'm not growing old.

—John Roberts.

Selected by Rachel Ebersole.

### ONE DAY AT A TIME

One day at a time, with its failures  
and fears,  
With its hurts and mistakes, with  
its weakness and tears,  
With its portion of pain and its  
burden of care;  
One day at a time we must meet  
and must bear.

One day at a time—but the day is  
so long—  
And the heart is not brave and the  
soul is not strong.

O Thou pitiful Christ, be Thou near  
all the way;

Give courage and patience and  
strength for the day.

Swift cometh His answer, so clear  
and so sweet;

"Yea, I will be with thee, thy  
troubles to meet;

I will not forget thee, nor fail thee,  
nor grieve;

I will not forsake thee; I never will  
leave."

One day at a time, and the day is  
His day;

He hath numbered its hours,  
though they haste or delay.

His grace is sufficient, we walk not

alone;

As the day, so the strength that He  
giveth His own.

—Annie Johnson Flint.

### CORRECTION

In the list of C. O. boys  
printed in January 1 Moni-  
tor we are informed there is  
a mistake. The address of  
Chelsia and Raymond Stout  
is C. P. S. Camp Wellston,  
Mich.

—Editor.

### THE POWER OF GOD SAVES FROM SIN

D. W. Hostetler

"For I am not ashamed of  
the gospel of Christ, for it  
is the power of God unto  
salvation, to every one that  
believeth, to the Jew first,  
and also to the Greek.

Sin, what is it? Any  
serious fault, error, mis-  
demeanor, a transgression  
which affects the soul, or  
destroys the hope of eternal  
salvation. "Whosoever com-  
mitteth sin transgresseth  
also the law; for sin is the  
transgression of the law."  
(I Jno. 3:4.)

The prophet one time said,  
that righteousness exalteth  
a nation; but sin is a re-

proach to any people. So then we see that any violation of God's law is sin. And then as a matter of fact in the violation of God's law, God is offended and grieved, and nothing but the blood of Jesus Christ can appease the offence against God. John says, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." And that is attained to by an obedience to God's law.

I should like to note the word used by the prophet, that sin is a reproach to any peopl. Reproach, to bring shame or disgrace on him who indulges in sin. Disgrace, shame, dishonor, disrepute. Then in the light of all this, it is no wonder that the Lord told the prophet Jeremiah to speak to Israel and say, Oh, do not this abominable thing that I hate." Abominable, hateful, odious, revolting, unclean, vile, usually of something normally offensive. (Winston.) Well could one of the inspired writers say, "Good understanding giveth favour; but the way of the transgressor is hard." Even the sin is being looked upon

in these days in which we live, with considerable allowance, let us be reminded that the way of sin, is the hard way of life. The writer of the Romans informs us that the "wages of sin is death."

Paul in the text at the head of this article says, "that I am not ashamed of the gospel of Christ." That is, he holds in high esteem the gospel of Christ, for it is the power of God unto salvation, to him that believes. Let us be reminded that to hold the gospel of Christ in high esteem, is but to love, respect and to reverence the gospel we hold in high esteem. And let us do our utmost to obey the gospel. For it is that, that brings salvation. Paul knew what brought to him salvation. And there is enough power in the gospel of Christ to save the vilest sinner, however deep he may be in sin. Isaiah one time said, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool." So here we may be reminded of the great power of God vested in the



gospel of Christ, to save the vilest sinner, if he will bring himself under gospel condition. And since Jesus and the apostles taught faith, repentance, confession and baptism for remission of sins, as condition of pardon, we should remember what the writer of the book of Hebrews says in chapter 13:8, "Jesus Christ the same yesterday, and to day, and forever. So then I conclude that if it took faith, repentance, confession and baptism to save men from sin in the day of Christ and the apostles, it will take the same gospel and power to save men to day.

R. 3, Montpelier, O.

### WILL YOU GIVE IT UP?

I cannot give it up,

The little world I know!

The innocent delights of youth,

The things I cherish so;

'Tis true I love my Lord,

And want to do His wil,

And, oh, I may enjoy the world,

And be a Christian still!

I love the hour of prayer,

I love the hymns of praise;

I love the blessed word that tells

Of God's redeeming grace,

But I am human still,

And while I dwell on earth,

God surely will not grudge the  
hours

I spend in harmless mirth!

These things belong to youth,

And are its natural right—

My pleasures, pastimes, and my  
friends,

The merry and the bright;

My Father's heart is kind,

He will not count it ill,

That my small corner of the world  
Should please and hold me still.

And yet—'outside the camp,'

'Twas there my Saviour died!

It was the world that cast Him  
forth,

And saw Him crucified;

Can I take part with those

Who nailed Him to the tree?

And where His name is never  
praised,

Is that the place for me?

Nay, world! I turn away,

Though thou seem fair and good;

That friendly outstretched hand of  
thine

Is stained with Jesus' blood;

If in thy least device

I stoop to take a part,

All unaware, thine influence steals  
God's presence from my heart.

I miss my Saviour's smile

Whene'er I walk thy ways;

Thy laughter drowns the Spirit's  
voice,

And chokes the springs of praise;

If e'er I turn aside

To join thee for an hour,

The face of Christ grows blurred  
and dim

And prayer has lost its power!

Farewell! Henceforth my place

Is with the Lamb who died;

My Sovereign, while I have Thy love,

What can I want beside?

Thyself, dear Lord, art now

My free and loving choice,

In whom, though now I see Thee  
not,  
Believing, I rejoice.

Shame on me that I sought  
Another joy than this,  
Or dreamt a heart at rest with Thee  
Could crave for earthly bliss!  
These vain and worthless things,  
I put them all aside;  
His goodness fills my longing soul,  
And I am satisfied.

Lord Jesus, let me dwell  
Outside the camp with Thee!  
Since Thou art there, then there  
alone  
Is peace and home for me;  
Thy dear reproach to hear  
I'll count my highest gain,  
Till Thou return, my banished King,  
To take Thy power and reign.  
Selected, Ethel Beck.

### THE WONDERFUL WORK OF GOD

A. B. VanDyke

"Come and see the work of God. He is terrible in His doings toward the children of men. He turneth the sea into dry land: They went through the flood on foot: there did we rejoice in Him. He ruleth by His power forever; His eyes behold the nations: let not the rebellious exalt themselves." (Psa. 66:5-7.)

God made man to have dominion over the works of His hands, and to live to His

glory and honor. But man has abused his rights, and has turned away from his Creator.

And it is only by the mercy, love, and blessing, that we exist, and continue on in rebellion against Him.

Yet who in heaven can be compared unto the Lord? His word is forever settled in heaven. "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes." (Psa. 89:30-32.)

"The Lord hath sworn, and will not repent. The Lord at thy right hand shall strike through kings in the days of his wrath. He shall judge among the heathen, He shall fill the places with dead bodies; He shall wound the heads over many countries." (Psa. 110:4-6.)

"The Lord is righteous in all His ways, and holy in all His works." (Psa. 145:17.)

"He will bring every work into judgment, with every secret thing. Oh that men would praise the Lord for His goodness, and for his wonderful works to the children of men." (Psa.

107:8, 15, 21, 31.)

His mighty works brought in the flood to destroy the wicked world. His mighty works brought His chosen people from Egypt to the land of promise, where He could bless them. But after blessing, came disobedience. After disobedience came punishment, through judgment of a just God.

By His great love a Redeemer, His only begotten Son, came to earth to restore, redeem His people from their sin. He was rejected by many, and crucified, giving His blood a ransom for all the sins of all who will accept His plan of salvation. And to those who reject it, the day of the Lord will come as a thief in the night, in judgment of eternal fire for their evil deeds.

How careful then ought we to live,  
With what religious fear;  
As we a strict account must give  
For our behavior here.

### THE BRIDE OF CHRIST

Who is she that looketh forth as  
the morning  
Her splendor as clear as the sun;  
She needs no paints for adorning,  
Her pastime is not chewing gum.

### Chorus:

She's fair as the moon, She's clear  
as the sun;

Her eyes are the eyes of a dove;  
She's going home soon to the Christ  
she has won,

To the mansions prepared above.

Her teeth are not stained with  
tobacco,

No emblems upon her lapels;  
She's not entertained at the movies,  
She drinks from full salvation  
wells.

Her eyes are not evil or lustful,  
Her ears are not vile dumping  
grounds;

Her words and deeds are so helpful,  
Her life with all good things  
abound.

Her fingers are not decked with  
cheap jewelry,

Georgette and organdie won't do;  
She's clothed in fine linen so  
heav'nly,

So modest, you can't see through.

Short sleeves and low necks she's  
rejected,

The short skirts and rolled stock-  
ings as well;

She's clothed in apparel respected;  
She's ready with Jesus to dwell.

Some day she is going up yonder,  
The place of many mansions we're  
told;

Of this city her heart doth ponder,  
Where the streets are made of  
pure gold.

—Author Unknown.

Selector by Joann Beery.

### THE LORD'S PRAYER

Our Lord and King, who reign'st en-  
throned on high,



Father of light; mysterious Deity;  
 Who art the great I Am, the last,  
     and first,  
 Art righteous, holy, merciful and  
     just,  
 In realms of glory, scenes where  
     angels sing,  
 Heaven is the dwelling place of God  
     our King.  
 Hallowed, Thy name, which doth all  
     names transcend,  
 Be Thou adored. Our great Al-  
     mighty Friend.  
 Thy glory shines beyond creations  
     space,  
 Named in the book of justice and of  
     grace.  
 Thy kingdom towers beyond the  
     starry skies;  
 Kingdom satanic falls, but thine  
     shall rise,  
 Come let Thine empire, Thou Holy  
     One,  
 Thy great and everlasting will be  
     done;  
 Will God make known His will, His  
     power display;  
 Be it the work of mortals to obey.  
 Done is the great, the wonderful  
     work of love,  
 On Calvary's Cross He died, but  
     reigns above.  
 Earth bears the record in Thy holy  
     Word,  
 As heaven adores Thy love, let  
     earth, O Lord.  
 It shines transcendent in Thy  
     eternal skies,  
 Is praised in Heaven; for man the  
     Saviour dies.  
 In song immortal angels laud His  
     name,  
 Heaven shouts with joy, and saint  
     his love proclaim.  
 Give us, O Lord, our food, nor cease  
     to give  
 Us of that food on which our souls

may live;  
 This be our boon today, and days to  
     come,  
 Day without end in our eternal  
     home.  
 Our needy souls supply from day to  
     day,  
 Daily assist and aid us when we  
     pray.  
 Bread though we ask, Lord, Thy  
     blessing lend.  
 And make us grateful when Thy  
     gifts descend.  
 Forgive our sins, which in destruc-  
     tion place  
 Us the vile rebels of a rebel race;  
 Our follies, frits, and trespasses for-  
     give,  
 Debts which we ne'er can pay, or  
     Thou receive;  
 As we, O Lord, our neighbors' faults  
     o'erlook,  
 We beg Thoud'st blot ours from Thy  
     memory book.  
 Forgive our enemies, extend Thy  
     grace  
 Our souls to save, e'en Adam's guilty  
     race.  
 Debtors to Thee is gratitude and  
     love.  
 And in the duty paid by saints  
     above.  
 Lead us from sin, and in Thy mercy  
     race  
 Us from the tempter and his hellish  
     ways,  
 Not in our own, but in His name  
     who bled,  
 Into Thine ear we pour our every  
     need.  
 Temptation's fatal charm help us  
     to shun  
 But may we conquer through Thy  
     conquering Son!  
 Deliver us from all which can annoy  
 Us in this world, and may our souls  
     destroy.

From all calamities which men be-  
tide,

Evil and death, O turn our feet  
aside;

For we are mortals worms, and  
cleave to clay;

Thine 'tis to rule, and mortals to  
obey.

Is not Thy mercy, Lord, forever  
free?

The whole creation knows no God  
but Thee.

Kingdom and empire in Thy pres-  
ence fall;

The King eternal reigns the King  
of all.

Power is with Thee, to Thee by  
glory given.

And by Thy name adored by earth  
and heaven;

Glory to Thee, the everlasting One,  
Forever be Thy triune name adored;

Amen! Hosanna! Blessed be the  
Lord.

—Selected.

## NEWS ITEMS

### LITITZ, PA

On Sunday, November 12th, Bro. Clarence Stump came here to hold a series of meetings for two weeks. Bro. Stump gave us good gospel sermons which was much appreciated. During these meetings there was one young boy stood for Christ and was baptized on Sunday, December 3rd.

Since our last report there was one sister received by baptism and one by letter. On December 2nd the members came together for a

council. There was not much business. The Sunday school officers were elected for the coming year.

We ask an interest in the prayers of the faithful that we may grow in grace and be more able to go forth in the service of the Master.

Susanna B. Johns,  
35 E. Lincoln Ave.

## A MOTHER'S PRAYER

As Thou didn't walk the lanes of  
Galilee,

So, loving Saviour, walk with him  
for me.

For since the years have passed and  
he is grown,

I cannot follow—he must walk  
alone.

Be Thou my feet that I have had  
to stay,

For Thou can't comrade him on  
every way;

Be Thou my voice where sinful  
things allure,

Pleading with him to choose those  
that endure.

Be thou my hands that would keep  
his in mine,

And all else that mothers must  
resign.

When he was little I could walk and  
guide,

But now I pray that Thou be at his  
side;

And as Thy blessed mother folded  
Thee,

So, loving Saviour, fold my son for  
me."

## PLEVNA, IND.

The Plevna Congregation met in regular quarterly council December 16th at 10 a. m. Meeting was opened by singing No. 423, after which

Bro. Chas. Kintner read Acts 6 and commented on same, then led in prayer. Bro. Koonos then took charge.

All business was taken care of in a Christian manner. Church and Sunday school officers were elected at this time for another year. Bro. Howard Surbey was elected as elder; Bro. Levi Miller for trustee; Bro. Lee Lorenz, church clerk; Bro. Clarence Surbey, treasurer; Bro. Harley Rush, chorister; Bro. Earl Kendall, Sunday school superintendent.

We enjoyed a two weeks' revival meeting, beginning with our love feast October 7th. Bro. Besse preached the word with power, and we feel that much good has been done. A young couple with a tiny babe accepted Christ and were baptized. The attendance was good through all the meetings.

Our elder, Bro. Peter Lorenz, was taken to a hospital at Ann Harbor, Mich., January 2nd. May we all continue to pray for his recovery.

Lela Lorenz, Cor.

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### GOSHEN, IND.

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We held our quarterly council on Saturday December 17, 1944, with our elder, B. E. Kesler, in charge. Bro. Kesler read Heb. 13, and commented on the same and led in prayer. The business session followed.

We sent \$82.00 to relief work for sufferers. Officers were elected for the coming year. Sunday school superintendent, Bro. Floyd Swihart; chorister, Sister Olene Routson; secretary, Sister Elenore Replogle; church clerk, Bro. Dallas Sigler; church treasurer, Bro. J. W. Priser;

chorister, Sister Clara Gunderman; trustee, Bro. John Wallace; elder, Bro. B. E. Kesler, Sr., with Bro. Harry Gunderman to assist.

Bro. Kesler asked to be relieved of this office owing to age and not too well physically, being overtaken with slight heart attacks, but the church desired him to carry on, this he consented to do providing Elder Harry Gunderman would assist him, which he will do.

Our offering next Sunday will be a special offering which will go as a Christmas gift to the three members of our congregation who are C. O's., Bro. and Sister B. E. Kesler, Jr., of Howard, R. I., Bro. Clarence Swihart of Hill City, CPS Camp No. 57, South Dakota.

Our regular offering was taken amounting to \$5.00.

Report read and approved. Song No. 81 was sung followed by prayer by Bro. Gunderman. Thus ended another business session for the Lord which manifested a Christian spirit throughout.

Sarah E. Yontz.

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### ELDORADO, OHIO

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The Eldorado Dunkard Brethren church met in quarterly council Saturday, December 16th at 2 p. m.

For an opening song we sang hymn No. 423 and after which Bro. Moss read from James 3 and then led in prayer.

Due to the death of his father, our elder, L. W. Beery, was absent and Bro. Moss took charge of the meeting.

One letter was granted and we elected officers for the coming year. Bro. L. W. Beery was re-elected elder. It was also decided



for the trustees to look into making some improvements on the church and grounds.

Hymn No. 692 was sung as a closing hymn after which one of the brethren led in prayer.

Another year has passed on and it makes us pause and think of all that has happened in the past year. Some have left this field of action for a better home. Have we taken up where they left off? Has Christ's work still gone on? How much have we done in the past year for Christ and the church? Are we any nearer to God than we were a year ago?

Pray for us at this place that we may hold out faithful to the end and may we be a shining light in this world of darkness and sin.

Sister Elma Moss, Cor.

### WEST FULTON, OHIO

We, the West Fulton congregation met in regular council Saturday evening, December 9th. Bro. George Webb opened the meeting by reading II Timothy 2 and commenting upon it.

Our elder, Bro. Abe Miller took charge of the meeting by further reading and gave some admonition on the line of dressing.

We proceeded with the election of officers for the coming year, which resulted with little change.

Bro. Henry Besse conducted a two weeks' revival here, beginning October 29th and closing November 12th. He preached 17 inspiring sermons. Three souls accepted Christ and were received by baptism, of which one was added to the Pleasant Ridge congregation. The attendance was very good, the house being

filled most every evening. May the Lord bless his efforts.

Orpha Beck, Cor.,  
Wauseon, Ohio.

### MINISTERIAL LIST OF DUNKARD BRETHREN CHURCH

Andrews, Harry E., Empire, Cal., E.

Ahner, Jacob, 2726 Broadway, Ft. Wayne, Ind., E.

Bashore, Jacob, Pioneer, Ohio, M.

Beery, L. W., Union, Ohio, E.

Besse, Henry, R. 1, Uniontown, Ohio, M.

Brown, J. D., Poplar, Mont., E.

Bowman, T. I., Port Republic, Va., E.

Broadwater, Jonas, Barton, Md., M.

Bussear, Z. I., Freesoil, Mich., E.

Butts, Ira, Morencie, Mich., M.

Carpenter, Wm., Blissfield, Mich., M.

Click, D. M., Grand Junction, Colo., M.

Demuth, W. H., Waynesboro, Pa., R. 3, Box 308, E.

Dickey, Howard, Box 23, Deer Creek, Ill., E.

Ebersole, Will, Greencastle, Pa., M.

Ebling, David, Bethel, Pa., M.

Ecker, Donald F., R. 1, Taneytown, Md., M.

Eckert, Lester, Mechanicsburg, Pa., R. 2, M.

Fahnestock, A. G., Lititz, Pa., E.

Flohr, L. B., Vienna, Va., E.

Flory, J. B., Jewell, Ohio, M.

Frantz, Ralph, 307 2nd St., Peru, Ind., M.

Glick, J. D., Dayton, Va., E.

Gibble, Abraham, Myerstown, Pa., M.

Gilbert, Frank, Brethren, Mich., E.

- Gunderman, H. H., Edwardsburg, Mich., E.  
 Haldeman, Millard S., Quinter, Kans., M.  
 Harlacher, Galen, Newberg, Ore., E.  
 Harp, James, Newberg, Ore., E.  
 Harris, Otto, Antioch, W. Va., M.  
 Hawbaker, John M., Minburn., Ia., E.  
 Hostetler, D. W., Montpelier, Ohio, E.  
 Hostetler, Vern, Montpelier, Ohio, M.  
 Jamison Dale E., Quinter, Kan., M.  
 Jamison, O. T., Quinter, Kan., E.  
 Jarboe, H. I., McClave, Colo., M.  
 Kegerreies, James, Strausstown, Pa., R. 1, M.  
 Koonen, Emanuel, Kokomo, Ind., R. 4, E.  
 Kesler, B. E., Goshen, Ind., E.  
 Koch, D. P., Motpelier, Ohio., E.  
 Kreider, Lawrence, Pleasant Hill, Ohio, E.  
 Lorenz, Peter, Amboy, Ind., R. R., E.  
 Lebo, Benjamin, Carlisle, Pa., R. 1, E.  
 Leatherman, Minor, Antioch, W. Va., E.  
 Mallow, Owen, Clearville, Pa., M.  
 Marks, D. K., R. 3, York, Pa., M.  
 Mathias, Oscar, Hummelstown, Pa., E.  
 Mellott, Z. L., Oakland, Md., E.  
 Miller, Abraham, Montpelier, Ohio, R. 2, E.  
 Miller, Clyde J. Bryan, Ohio, E.  
 Miller, Joseph A., Wawaka, Ind., M.  
 Morphew, Paul, Wabash, Ind., R. 1., M.  
 Moss, L. I., Lewisburg, Ohio, R. 2, M.  
 Myers, Theo., North Canton, Ohio, R. 7, E.  
 Myers, J. L., Loganville, Pa., E.  
 Myers, Jos. H., Glen Rock, Pa., E.  
 Obrien, Chas., Antioch., W. Va., E.  
 Parker, Herbert, West Milton, Ohio, R. 1, M.  
 Peters, M. S., Waterford, Cal., E.  
 Pratt, E. W., Wenatchee, Wash., 405, S. Chelan Ave., E.  
 Pease, Walter C., Quinter, Kan., M.  
 Racer, J. A., Luray, Va., E.  
 Reed, Hayes, Ellsworth, Me., M.  
 Reed, R. Q. E., Roanoke, Va., E.  
 Reed, J. A., Newberg, Ore., E.  
 Reed, W. S., Dallas Center, Ia., M.  
 Reinhold, Benjamin, Rheems, Pa., M.  
 Replogle, George, Goshen, Ind., M.  
 Rice, Joshua, Frederick, Md., E.  
 Roesch, Marion A., 511 E. 6th St., La Junta, Colo., E.  
 Roesch, Melvin, Wauseon, Ohio, E.  
 Root, Wm., Great Bend, Kan., M.  
 Robbins, J. P., Potsdam, Ohio, E.  
 Royer, Orville, Dallas Center, Ia., M.  
 Shaffer, Dewey, R. 2, Stoystown, Pa., M.  
 Shank, Ray S., Mechanicsburg, Pa., 25 Coover St., E.  
 Shelly, Emmert, Mercersburg, Pa., M.  
 Shumake, L. A., Beaumont, Va., M.  
 Steele, D. B., Wenatchee, Wash., R. 2, E.  
 Steele, J. W., Wenatchee, Wash., 532 Methow St., E.  
 Steele, D. E., Twisp, Wash., M.  
 Smith, J. Harry, Mechanicsburg, Pa., R. 5, E.  
 Smith, Paul, Mechanicsburg, Pa., R. 5, M.  
 Strayer, O. L., Vienna, Va., E.  
 Stump, Clarence, Spring Grove, Pa., R. 1, M.  
 Surbey, Howard, North Canton, Ohio, E.  
 Swihart, Roy, Goshen, Ind., M.

Taylor, Addison, Oakland, Md., E.  
 Withers, E. L., Newberg, Ore., E.  
 Webb, Geo., 121 W. McPherson  
 Ave., Findlay, Ohio, M.  
 Wyatt, Rufus, Massillon, Ohio, 22  
 3rd St., E.

### JOY COMETH IN THE MORNING

“Weeping may endure for a night,  
 but joy cometh in the morning—  
 Psalm 30:5.

There must be thorns amid life's  
 flowers, you know  
 And you and I, wherever we may go,  
 Can find no bliss that is not mixed  
 with pain,  
 No path without a cloud. It would  
 be vain  
 For me to wish that not a single  
 tear  
 Might dim the gladness that you  
 hold so dear.  
 I am not wise enough to under-  
 stand.  
 All that is best for you. The  
 Master's hand  
 Must sometimes touch life's saddest  
 chords to reach  
 Its sweetest music, and His child to  
 teach  
 To trust His love, till the long,  
 weeping night  
 Is all forgotten in the morning  
 light.  
 Trust, trust Him, then, and thus  
 shall good or ill  
 Your trustful soul with present  
 blessing fill.  
 Each loss is truest gain if, day by  
 day,  
 He fills the place of all He takes  
 away.

—Selected.

### SENTENCE SERMONS

Happiness is nothing but  
 that inward sweet delight,  
 which will arise from the  
 harmonious agreement be-  
 tween our wills and the will  
 of God. There is nothing in  
 the whole world able to do  
 us good or hurt, but God,  
 and our own will—Cud-  
 worth.

The greatest burden we  
 have to carry in life is self.  
 The most difficult thing we  
 have to manage is self.

The distresses of a Chris-  
 tian always lift him nearer  
 to the throne of grace.

Life is a compound of  
 bitter and sweet; it cannot  
 be all of either.

We ask to follow Jesus,  
 and He separates us from  
 home and kindred, for He  
 Himself said: “Whosoever he  
 be of you that forsaketh not  
 all that he hath, he cannot  
 be my disciple. (Luke  
 14:33.)

We pray for the Lamb life  
 and are give a portion of  
 lowly service, or we are in-  
 jured and must seek no re-



dress; for He was led as a lamb to the slaughter, and opened not His mouth. (Isa. 53:7.) We pray for gentleness and there comes a perfect storm of temptation to yield to harshness and irritability.

We pray for quietness, and everything within and around is confusion, that we may learn when He giveth quietness no one can make trouble.—Samuel Rutherford and Prayer. Gospel Herald.

But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus, His Son, cleanseth us from all sin.—I John 2: 1-11.

Every man must live with the man he makes of himself; and the better job he does at that the better company he will be able to keep.—Hudson Maxim.

Three men are my friends:

He who loves me.

He who is my enemy,

And he who is indifferent to me.

He who loves me teaches me tenderness, who hates

me teaches me caution; and who is indifferent, self-reliance.—Anon.

### NEVER ALONE

When you chance to be discouraged,  
Wond'ring if someone does care,  
Just remember God is Father  
As His child you are his heir.

In your illness angels guard you,  
Pillow prayers your God doth  
hear;  
At the lonely hour of midnight,  
Christ, your Friend, is always  
near.

Trust Him then in all conditions,  
Face the future unafraid;  
Hope in God with faith unyielding,  
Often bring the needed aid.

Build your faith on firm founda-  
tions,  
God still lives upon His throne;  
And His presence gives assurance  
That we never are alone.  
—Selected.

### KINDLY WORDS

Kindly words expressed sincerely  
Often warm a chilly heart;  
Unexpressed appreciation—  
Love will tire to do its part.

Kindly words God meant for using  
For the people while they live;  
Break the box of Alabaster,  
Now's the time good gifts to give.

Kindly words like sunbeams falling  
Leave behind a healing balm;  
Make life's circulation better,  
Helps us sing the Shepherd's  
Psalm.

Kindly words expressed by Jesus,  
 Seeing widow give her mite,  
 Have encouraged many others,  
 Ever since to do the right.  
 —L. M. Zimmerman.

Nor deem the irrevocable past  
 As wholly wasted, wholly vain;  
 If, rising on its wrecks, at last  
 To something nobler we attain.  
 —Longfellow.

Tell not your secrets to your friend,  
 For should your friend become your  
 foe,  
 The world would all your secrets  
 know.

Ye are the light of the world. A  
 city that is set on a hill cannot be  
 hid.—Matt. 5:14.

#### ADULT SUNDAY SCHOOL LESSONS

Jan. 7—Exod. 1:1-22.  
 Jan. 14—Exod. 2:1-25.  
 Jan. 21—Exod. 3:1-22.  
 Jan. 28—Exod. 4:1-31.  
 Feb. 4—Exod. 5:1-23.  
 Feb. 11—Exod. 6:1-30.  
 Feb. 18—Exod. 7:1-25.  
 Feb. 25—Exod. 8:1-24.  
 Mar. 4—Exod. 8:25-32;  
 9:1-12.  
 Mar. 11—Exod. 9:13-35.  
 Mar. 18—Exod. 10:1-23.  
 Mar. 25—Exod. 10:24-29;  
 11:1-10.

#### PRIMARY SUNDAY SCHOOL LESSONS

Jan. 7—The Wise Men and Their  
 Gifts. Matt. 2:1-12.  
 Jan. 14—Jesus in the Temple. Luke  
 2:41-52.  
 Jan. 21—Jesus Baptized and Tempt-  
 ed. Matt. 3:13; 4:11.

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Jan. 28—Bringing Others to Jesus.  
 Jno. 1:19-51.  
 Feb. 4—Jesus' First Miracle. Jno.  
 2:1-11.  
 Feb. 11—Learning and Living the  
 Beatitudes. Matt. 5:1-12.  
 Feb. 18—Almsgiving, Prayer and  
 Fasting. Matt. 6:1-18.  
 Feb. 25—Treasures and Trust. Matt.  
 6:19-34.  
 Mar. 4—Healing the Sick. Mark  
 1:23-45.  
 Mar. 11—Faith in Jesus and Its Re-  
 ward. Mark 2:1-12.  
 Mar. 18—Jesus' Helpers and Their  
 Work. Matt. 10:1-15.  
 Mar. 25—Jesus' Power Over Storms.  
 Matt. 8:23-34.

# BIBLE MONITOR

Vol. XXIII

February 15, 1945

No. 4

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THE CHURCH OF CHRIST AND WAR

### Part 2

Continuing our line of thought, there are some further facts that merit our consideration.

First: The kingdom of God (the church) is "in" this world. "Neither shall they say, lo her! lo there! for, behold, the kingdom of God is within you." (Luke 17:21.) "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." (Col. 1:12-13.) This deliverance from the lusts, snares and satanic entanglements of this world and translation into the kingdom of Christ,

is a work that takes place here in this world when men meet the conditions of salvation set forth in the gospel of Christ. Inasmuch as the church is "in" this world but not "of" it, there must of necessity be a line of distinction between these kingdoms.

Second: The various forms of civil government in the nations of the earth are "of this world" and even though these "powers that be are ordained of God," they are separate and distinct from the church. It is due to these facts that those in the church of Christ are strangers and pilgrims in this world regardless of what nation in which they may be living. As strangers and pilgrims here we are without citizenship in this world. "For our conversation is in heaven; from whence also we look for the



Savior, the Lord Jesus Christ." (Phil. 3:29.)

Third: The kingdoms of this world were not instituted for, nor authorized to carry the gospel of Christ to the world. This is distinctly the work of the church.

The commission in Matt. 28 is a worldwide charge to the church and it is to be carried out apart from and independent of any of the forces of the civil government in the nations of the earth. The authority for this is given by Christ in these words: "All power is given unto me in heaven and in earth." In this declaration it is clearly revealed that Christ's power exceeds the power of any and all earthly kingdoms. This being true his laws, his gospel, his commandments to the citizens of his kingdom in this world must be recognized above any of the laws that any nation or earthly kingdom may enact.

Fourth: The church of Christ was never authorized to enforce righteousness on the nations of the earth. Neither was it commissioned to establish righteousness on the earth by killing off the wicked people.

Fifth: The church is without scriptural authority to form an alliance with the kingdoms of this world or commingle in programs of world betterment, social uplift, economic reform, or political purification. The idea that it is the duty of the church to support any earthly kingdom in its effort to destroy wicked nations through carnal warfare is without scriptural authority.

Sixth: The civil governments of this world are not a part of the kingdom of Christ on the earth. These earthly kingdoms are authorized to use force and the sword to accomplish their design and it is the duty of members of the church of Christ to respect and pay tribute to them. (Rom. 13:1-7.)

Seventh: The church is without scriptural authority to carry out its mission through, or in connection with the powers of civil government.

In the light of these facts the attitude that many church people are taking and the activities they are engaging in plainly reveal what kingdom they belong to. Jesus has this to say of

those who are his true followers: "My sheep hear my voice, and I know them, and they follow me; and I gave unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." (John 10:27-28.)

(Continued.)

### NOTICE

We are glad for the many renewals for the Monitor that have come in of late. We will reprint the mailing sheet soon and then the dates on the address slips will show the correct expiration.

We thank all those who have taken an interest in getting renewals and new subscriptions and pray that the Lord may direct and bless our labors together to our good and his glory.

—Editor.

### MY LIFE STUDY OF THE SCRIPTURES

B. E. Kesler

Continued

V. Triune baptism is the only form of baptism that harmonizes with the figura-

tive baptisms recorded in the Bible.

1. Noah and his family were saved from death in a figurative baptism. "A window shalt thou make in the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it." And when it was finished God said unto Noah: "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." And when the flood was over, God said to Noah, "Go forth of the ark, thou, and thy wife, and thy sons and thy sons' wives with thee, and Noah went forth, and his sons, and his wife, and his sons' wives with him." (Gen. 6:16; 7:1; 8:16-18.)

Now it will be noted the ark had three stories in it; and no doubt Noah put the larger animals on the first floor, the fowls and the reptiles on the second, and he and his family with perhaps some of the lesser domestic animals, or fowls, occupied the third floor. Now for the figurative nature of this "salvation by

**BIBLE MONITOR**

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water." The first act took him and his family into the first floor; the second act took them into the second floor; and the third act took them into the third floor. Three stories in the ark, three persons into which we are to baptize; three acts to enter the ark, three acts in triune baptism. Perfect harmony.

1. Baptism of Israel in the cloud, and in the sea.

"And Moses stretched out his hand over the sea; and the Lord caused the sea to

go back by a strong east wind; all that night; and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea on dry ground; and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots and his horsemen. And it came to pass, that in the morning watch, the Lord looked unto the host of the Egyptians through the pillar of fire, and of the cloud, and troubled the host of the Egyptians. And it came to pass, as Aaron spake to the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud." (Ex. 14:21-24; 16:10.) "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea." (I Cor. 10:1-2.) In this figurative baptism



unto Moses, we have a baptism in the cloud, and in the sea, in which three acts are easily perceived. First, the cloud went from before them and stood behind them, between them and the Egyptians, one act. (Ex. 14:19-20.) Then Moses stretched out his hand over the sea and divided the sea and the Israelites passed through the sea, the second act. (V. 22). The Egyptians followed and when in the midst of the sea, the Israelites safe on the eastern shore, "the Lord looked unto the host of Egyptians through the cloud and troubled the Egyptians." The cloud was over the Egyptians when they were in the sea following Israel, but it was not over Israel when they passed through. God kept it behind Israel to protect them from the Egyptians. Then after the Egyptians were drowned, the cloud lifted and went from behind Israel and went before them to lead them, and the children of Israel "looked toward the wilderness, and behold, the glory of the Lord appeared in the cloud." The passing of the cloud from behind Israel to the front of them was the

third act in this figurative baptism. (Ex. 16:10.) Thus this figure of baptism like triune baptism was performed by three acts. Beautiful harmony.

3. Naaman, the leper, and the Jordan.

"And Elisha sent a messenger unto him, saying, go and wash in Jordan seven times, and thy flesh shall come again unto thee, and thou shalt be clean. Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God." (II Kings 5:10.)

In this figurative baptism we have one form of the Greek verb "baptizo," the word our Savior and the apostles invariable used to mean baptism. Baptizo means to dip repeatedly. So it was used instead of baptizo which means simply to dip, plunge or immerse. Here was an act that was to be repeated, hence baptizo was the word to use, and the word seven showed how many times it was to be repeated, just as the three prepositional adverbial phrases in the commission, show how many repetitions are to be made in baptism. If a single act had been in-

tended, Elisha would have used bapto to express it.

#### 4. The Baptism of Suffering.

"Then saith he unto them, my soul is exceeding sorrowful, even unto death; tarry ye here and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt. And he cometh to his disciples, and findeth them asleep, and saith unto them, what, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation; the spirit is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me except I drink it, thy will be done. And he came and found them asleep again; for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words."

This is a most beautiful figure of baptism. As to posture, bowing forward; as to action, three times. It will be noted also, that in

this baptism, he prayed three times, not three prayers, for he used "the same words each time," yet but one prayer. So in triune baptism, we bow forward, and immerse three times, yet but one baptism. (Eph. 4:5.) Nothing could well be more alike than this figurative baptism, and Christian baptism, triune baptism by the forward posture.

#### 5. Washing, a Figure of Baptism.

"That he might sanctify and cleanse it by the washing of water by the word. There is no washing of water by the word, except by the rite of baptism. Now for the application. In washing, there is repetition of action, so in baptism there is repetition of action. Thus we have a very beautiful similitude in washing and baptism.

#### 6. Burial, as a Figure of Baptism.

"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Col. 2:12.)

Buried with Him in bap-

tism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." (Rom. 6: 3-4.) Burial is a thing of itself, and baptism is a thing of itself. Burial does not represent baptism; neither does baptism represent burial. But burial is a figure of baptism. Now for the application. In burial, we cover the dead, in baptism, we cover the applicant. In His death he bowed his head forward; in baptism we bow forward. In burial, we first put the body into the casket; next, we put the casket into a box (or, as formerly done, into the grave and cover it with boards); then we put the box containing the casket, into the grave and fill the grave. Now what we have first, the body is put into the casket, one act; next, we put the casket into the box, a second act; then we put the box into the grave and fill the grave, a third act, or three distinct acts in all. Just so in baptism, we immerse into the Father, and into the Son, and into the Holy Spirit, three distinct acts in all. One burial performed by three acts. So in

triune baptism, we have one baptism performed by three acts. Could two things be more nearly alike and not be the same? No, He did not die three times, neither was he buried three times. But as seen above there were three acts in his burial. And his death was caused by repeated acts, the prayer in the garden, his crown of thorns, his buffetings, various mockings, and the final act of crucifying him. No single act did it.

(Continued.)

### NOTICE

The Mission Board has on hand a number of pamphlets "Do You Want Salvation" for free distribution. These can be had by writing to any member of the Mission Board.

This pamphlet touches briefly on the following fundamental doctrines with scriptural references, faith, repentance, baptism, feet washing and the Lord's Supper, Communion, prayer veil, divorce and remarriage, holy kiss, anointing with oil, non-conformity to the world, war, secret societies, life insurance, non-swearing and non-lawing.



The Mission Board urges every member of the Dunkard Brethren church to avail themselves of this opportunity to secure some of these pamphlets to give to some one who might by their reading of it, have a desire created within them to know the way of God more perfectly.

Harry Andrews, Sec.

### APPAREL

Sister Alma C. Meade

(I Tim. 2:9.) Some time ago I wrote on the broided hair, now in the same verse we have this language, that women adorn themselves in modest apparel and the latter part of the verse says not with costly array. We may be free from the broided hair, the gold and the pearls, but how about costly array? Do we ever stop to think of this one thing, costly array? I know the time I didn't. When we have plenty, costly array does not mean so much, but when the time comes, some time in our lives that things are not so plenty we have time to think of these things. No wonder Christ

said at one place the poor are rich in spirit.

The clothes do not make the Christian, but the Christian makes the clothes. Why so much difference between our week-day clothes and the clothes we wear for Sunday? Does God think more of us in a dress that cost almost one dollar a yard than in one that cost thirty-five cts a yard? I say verily nay. Why must we be so dressed up for Sunday? Is it to the honor and Glory of God or is it to please the eye? I have seen plain folks (not of our faith) but they were so plain, but oh, what material they had for their clothes, the best they could find. Would you call that costly array? I would and I am afraid God does also. We only display on our bodies what is in the heart.

We may be very plain, but have a proud heart and anybody that looks at us can see it because it cannot be hidden. We are known by our fruits. I know already that I had a good dress on, paid plenty for it, I had to be afraid almost to move for fear something would happen to it, and if it did, I had to send it to a cleaner to

have it cleaned, which was more costly.

I know whereof I speak as these things happened to me, but I promised God, never again, no costly array for me. A nice, neat, clean wash dress is just as precious in the sight of God and more so than these costly clothes because God knows the hearts and the thoughts and he knows who are his. So let us all be careful that we may not be found guilty of this command "costly array." Would we not all feel better to come together on a Sunday just as we are during the week? Do we think God will come on a Sunday? We must be very careful as God will come when we least expect him, but I pray God we may all be ready when he comes.

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### DUTY

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D. K. Marks

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Duty is what a person is bound to do or what a person is obliged to do. The words of the wise man come ringing through the centuries of time to us. "Let us hear the conclusion of the whole matter, fear God

and keep his commandments for this is the whole duty of man." (Eccl. 12:13.)

When the children of Israel lived in the wilderness their daily duty was to go out in the morning and gather manna for bread every day except the Sabbath day, those that disobeyed and went out to gather manna on the Sabbath day received no reward for their labor. When God placed Adam in the garden of Eden God commanded him to dress the garden and keep it, afterwards when he disobeyed God he was driven out of the garden, commanded to work and till the ground.

The apostle Paul worked with his hands so that he would not be burdensome to anyone for his daily food and clothing. We all have a daily duty to perform in earthly affairs, but our daily duty in spiritual work is greater and more valuable.

In I Thes. 5:14, "Now we exhort (urge or warn) you brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men." This is a duty to every brother and sister in the church, the unruly are

those that disobey and neglect to do the commandments and teachings of Jesus Christ, comfort, feed, cheer those who are feeble-minded, suport, help, give encouragement to those who are weak spiritually, help them to grow stronger. Be patient toward all men, as a lover of their souls we should be patient, trying to win them, showing them the importance of saving their never-dying soul, see that none render evil for evil unto any man, it is very sad to see and think that the majority of the human race is rendering evil for evil.

Jesus also commanded, do good to those that do evil to you. Rejoice evermore, we have great reasons to rejoice for the precious plan of salvation and the rewards promised by the Son of God.

Pray without ceasing. prayers will be answered if they are in accord with God's will, the upbuilding of our spiritual life and others. The remaining part of the chapter gives us more Christian duties. Rom. 12 is a chapter full of Christian duties from beginning to end.

Paul compares the church of Jesus Christ to the

human body, how beautiful and pleasant it is when the hand, foot, eye, ear, nose and all the members of the human body are well and hearty and perform their duty, likewise every brother and sister has a duty to do in the Church of Jesus, it includes all of life's opportunities every day in the year. The prophet Jeremiah lived and prophesied in a time when his people had forsaken God, and worshipped idols, would not repent when he proclaimed the word of God to them, so he became discouraged and said he would not mention the word of God to them anymore, but the pressure of duty came upon him like an inward fire and he could not keep quiet.

Jesus felt the pressure of duty when he was here on earth. He said, I must work the works of Him that sent me, while it is day, the night cometh when no man can work. John the baptist said, "I baptize you with water, but he that cometh after me shall baptize you with the Holy Ghost and fire, this was fulfilled on the day of pentecost when they received the Holy Ghost and cloven tongues of fire sat



upon each of them, the church increased by thousands. Later persecution came upon the church, they were driven from their homes, they were scattered far away but that inward fire and pressure of duty was not destroyed or killed, they kept on worshiping, teaching, witnessing and telling the wonderful love, the saving grace and power of Jesus Christ for the saving of the never dying souls of the human race.

Neglect of duty. Jesus in the parables of the talents and pounds taught that those who neglected to do their duty suffered loss, distress and punishment. The servant that received one talent saw one of his friends receive five talents, another friend receive two talents, became discouraged, careless, idle, lazy, would not do his duty and gain one talent although the master would have been satisfied if he had gained one talent. We learn the same from the 10 virgins. The five foolish virgins neglected their duty and could not enter, the door was shut, it was too late. This should be a warning to everyone that we do our Christian duties to our

brethren, sisters, neighbors and friends in the way that Jesus taught and walked while he was here in this world, and not as the scribes, pharisees, hypocrites, and Satan teach.

One short life to live in the fleshly body, a long and endless eternity to live for the never dying soul. May our life work be done in the way that it will be accepted by our heavenly father so we will be permitted to live and reign with Christ in heaven.

## NEWS ITEMS

### TANEYTOWN, MD.

The Walnut Grove Dunkard Brethren met for regular council meeting January 6th. The meeting was opened by Elder A. G. Fahnestock reading Phil. 3:1-14 and prayer. Bro. Fahnestock then moderated the meeting, giving us some good admonitions to live faithful to the principles of the Bible, not to become discouraged because of the few, that when the summons comes, we may hear the welcome voice come up higher. The principal part of the business was electing the officers for the coming year, very few changes being made. A very pleasant meeting.

Delegates to District meeting: Brethren Virgil Leatherman, Donald Ecker, Harry Sweitzer.

Closing prayer by Bro. Donald Ecker.

At a previous council we decided to invite a visiting minister in once a month. Bro. Wm. Ebersole preached for us December 17th. Elder Joshua Rice has promised to be with us January 14th and Bro. Clarence Stump on February 11th, the Lord willing.

May we all stand firm to our vows made to God. I know there are times when we get discouraged but think of the apostles, many were persecuted, but did not faint as many do today, so let us try to be faithful to the end.

M. E. Ecker.

#### DALLAS CENTER, IA.

We met in council December 29, 1944. Our elder, Bro. John Hawbaker, opened the meeting.

New officers were chosen for the coming year. Bro. Hawbaker is retained as our elder. Bro. Clarence Gehr is superintendent.

We have completed some repair work on the furnace and a new chimney has been built.

Since our last report two brethren have gone to camp. Bro. Reed made a trip recently to Oregon and through Idaho to visit some of the brethren in CPS camps. Some feel that the brotherhood has rather neglected them. Bro. Reed urges that all who could possibly visit any of the boys, should do so. It would do them a lot of good and encourage them. He also urged that all should write to them and pray for them. They need our help in these ways. May we each do better in the future than we have in the past.

We miss the three of our members who are in California for the winter. But we also appreciate others who are in our midst for awhile.

One of our ministers make the trip to Kansas City once a month for preaching. This is appreciated by the members there.

May we each one check up on our lives and see how we can improve in the new year. There is much to be done for the Master. May we be at our best in His service. There are many hearts who need cheering, and many souls who need to be saved. Let us do our part.

Sister Ethel Beck, Cor.,

#### ENGLEWOOD, OHIO

We met in regular quarterly council December 23rd, at 7:30 p. m. The meeting opened by singing 201, and Bro. Kreider read Gal. 5:16-26, and led in prayer.

Bro. Robbins then took charge of the meeting. There was some business which came before the meeting and all was taken care of in a Christian manner. We also chose the church and Sunday school officers for the coming year. Bro. Robbins was re-elected as elder. Sunday school superintendent, Bro. Carl Silknitter. The meeting came to a close with prayer by Bro. L. W. Beery.

We have come to the close of another year, and as we enter the new year may we all strive for a closer walk with our Lord and Master. And may we pray earnestly for the young brethren who are taken into the camps that they may stand faithful for the Lord.

Ivene Diehl, Cor.

**NEWBERG, OREGON**

The Newberg Dunkard Brethren met in regular quarterly council December 29, 1944. Elder Galen Harlacher read the opening scripture and led in prayer.

There was a motion made and carried that we retain all the old officers for the coming year.

We would be glad to welcome any of our members who would like to make a change. Although there are only a few of us we are still pressing on, striving to do the Master's will, and looking for the coming of our Lord.

Mollie Harlacher,  
315 W. Sherman St.

**MECHANICSBURG, PA.**

We, the Mechanicsburg Dunkard Brethren church, met for our council December 28, 1944. Our elder, J. Harry Smith, read Psal. 1, prayer by Bro. Lester Eckert.

We had a little business for the officials then our Elder took charge. Two members were received by letter. As it was the time for us to elect our officers the church agreed to retain all as they were except assistant secretary, Bro. Nevin Smith was elected.

There were 26 members present. Closing hymn No. 466, closing prayer by Elder J. Harry Smith.

We were glad to have a helpful council. May the Lord be with us, that we may walk in the foot-steps of our Master and do his will, that this coming year of 1945 may be a joyous and spiritual one, with Christian growth for all. May the Lord add His blessings to all that

labor for the Master.

Harry L. Junkins, Cor.  
Pork Springs, Pa., R. 1.

**WENATCHEE, WASH.**

The Wenatchee Dunkard Brethren church met at the home of D. B. Steele for our regular quarterly council on December the 9th, at 2 p. m. The meeting was opened by singing Nos. 210 and 403.

Bro. J. W. Steele then read Ephesians 4, and offered the opening prayer. Our elder then took charge of the meeting, and made some comment on the scripture, and urged the church to labor more earnestly for the loyal support of the church as outlined by our General conferences, its practices against worldliness which is trying so hard to make its inroads into the church, as long as the members of the church talk against the principles, and practices of the churches given to us according to the principles of the gospel, that much easier it will be for sin to creep in. Christ said "Love not the world, neither the things of the world, for he that loves the world, or the things thereof, the love of the Father is not in him." O let us strive earnestly for the faith delivered to the saints.

The first regular business was setting the time of our love feast, which was deferred from our last council. It was decided to hold our love feast on Saturday evening before Easter, which will be on March 31st.

Next was the election of our church and Sunday school officers, which were as follows. Our elder was re-elected for another year,



also as church correspondent and Monitor agent. Bro. E. W. Pratt was chosen as assistant elder. Bro. C. E. Inks was chosen as church clerk and treasurer; Bro. J. W. Steele as Trustee for three years; Sunday school superintendent, Bro. C. E. Inks; assistant, Bro. E. W. Pratt.

A collection was taken for the Publication Board amounting to \$8.00. The treasurer's report was then read and accepted. The meeting then closed with prayer by Bro. Earl Steele.

D. B. Steele, Cor.,  
1 S. Garfield St.

## OBITUARIES

### CHARLES P. ASHWORTH

Son of John and Julia Ashworth, was born in Franklin county, Virginia, on February 8, 1870. He came with his family to Quinter in February 1906, where he resided on a farm east of Quinter until 1922, when he moved to Quinter where he passed away on Friday, December 22, 1944.

He became a member of the German Baptist Brethren in early manhood. Identified himself with the Dunkard Brethren in 1928, and lived faithful to the end.

He was united in marriage January 7, 1892 to Eliza Brubaker. To this union was born seven daughters. He was preceded in death by one daughter, Elsie, one grandson and one granddaughter.

He leaves to mourn a devoted wife, Eliza; six daughters, all pres-

ent at the funeral services: Adra Oaks, Osburn, Mo., Nancy of the home; Julia Wles, Topeka; Maranda Anderson, Quinter; Effie Dillon, Topeka; Ida Brown, Quinter; 10 grandchildren and two great grandchildren. He also leaves his only brother, Emmitt of Rocky Mount, Va., who was present at his death and funeral; five sisters, Lula Hay,

West Milton, Ohio; Katherine Bowser, Brookville, Ohio; Susie Fischer, Dayton, Ohio; Nettie Craigler, Dayton, Ohio; and Meta Peters of Phillipsburg, Ohio; many nieces and nephews and a host of friends.

Funeral services conducted by Elder O. T. Jamison, assisted by Rev. D. A. Crist. Text, Jno. 14:1-6. Burial in Quinter cemetery.

In vain our fancy strives to paint  
The moment after death;  
The glories that surround a saint,  
When he resigns his breath.

We strive but all our efforts fail  
To trace that upward flight;  
No eye can pierce within the veil  
Which hides the world of light.

Yet, though we see them not, we know

Saints are supremely blest;  
And freed from sin, and care, and woe,  
And with their Saviour rest.

—Cor.

## A LETTER TO YOUNG CHURCH MEMBERS

Dear young soldiers of the cross, greeting of love in our Blessed Redeemer's name: Many of us as par-

ents, ministers, and Sunday school teachers are deeply interested in the welfare of our dear young people. We welcome you into the fold. The writer has had the pleasure of receiving many letters from young people, who had been seeking for pleasure and enjoyment where such can never be found, who have learned that this world with all its allurements, splendor and grandeur, vanity and follies, cannot give peace to a troubled soul, and who have accepted the invitation of our dear Savior, "Come unto me." (Matt. 11:28-29.) To all who have made this wise choice, and enlisted under the banner of our King, our message of friendly counsel and advice is directed, in the hope that it may prove helpful, and bring glory to God's name.

It is indeed a source of great pleasure and much joy to know that so many of our sons and daughters have confessed Christ before men (Matt. 10:32-33) and have associated themselves with the church, and we trust are living for Him who died for us. "Behold, what manner of love the Father hath bestowed upon us, that we

should be called the sons of God." (I John 3:1.) Let us think of the great, unspeakable, boundless love of God, manifested to us in giving His only begotten Son to die in that awful agony upon the cross to redeem us from our fallen condition (John 3:16; Gal. 1:4; Eph. 2), that we through His poverty might be rich. (II Cor. 8:9.) He redeemed us with His own blood, bought us, paid the great price, (I Cor. 6:19-20; I Cor. 7:23). I repeat this, let us ponder on what He has done for us, and we must certainly conclude that it is our highest duty, our most blessed privilege, to give ourselves to Him. "All to Him we owe."

"Were the whole realm of nature mine,

That were a present far too small,  
Love so amazing, so divine,

Demands my life, my soul, my all."

It is but reasonable that the one who paid the price should have his property. It remains for every one of us, therefore, to transfer the ownership, or be found guilty of the awful sin of keeping that which does not belong to us—ourselves. Right in the beginning "we beseech you . . . therefore,

by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." When we by faith accept Christ and His finished work (Eph. 2:8-9) we should bear in mind that nothing we can do, can merit salvation.

"Nothing in my hands I bring, simply to Thy cross I cling." "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14), should be the attitude of every one of us. Then we will be ready to say, "Here, Lord, I give myself to Thee, 'tis all that I can do."

Of all the many beautiful sights that we may behold in this world, there is none more beautiful than a fully consecrated, wholly surrendered life, a life of self-denial, sacrifice, cross-bearing, cheerfully, willingly, and gladly following our Lord and Savior all the way. (Mark 8:34-36; Luke 9:23-26.) He went about doing good, lived for the good of others, seeking and saving the lost, helping the helpless, etc. He calls for volunteers to continue His work (John 20:21; Phil. 2:5 8). He said, "My yoke is easy."

The yoke is for service, I trust my readers understand that no work done will avail anything unless we first accept Him and give ourselves to Him. He demands an undivided heart, undivided affections, undivided love, then very readily follows whole-hearted service, not to merit salvation, but, "the love of Christ constraineth us." We are very much concerned that all who have come to Christ should also fully follow Him (John 8:31; I John 2:4-6; John 14:15; 15:14). We show our love to Him by obeying His word. Some of us are young in years, in the budding period of life. We have heeded the admonition of the preacher (Ecc. 12:1) and Christ's advice, "Seek ye first the kingdom of God" (Matt. 6:33).

May none of us be satisfied with a cold, formal, empty profession, but may there be that perfect willingness to submit entirely to His will, as obedient children. (I Peter 1:14.) The most obedient are the most happy. It is sad to see so many come into the church and confess Christ before men, whose lives are evidently unfruitful. May such



not be the case with us. May we all be workers and not drones. In order that we many grow in the spiritual life we need to partake of good wholesome food, "the sincere milk of the Word." This is very important. Neglect it not. Read daily a portion of that wonderful volume. It's a letter from God, our heavenly Father, in which He reveals to us His will concerning us. Meditate on its sublime truths, obey its precepts, and pray that the Holy Spirit may reveal its meaning and guide us in the Way. It is the most wonderful Book in the world. It is our rule of life. Fill your minds with many of the beautiful passages of the Word of God, so that we may, even while engaged in our daily duties, feel like singing unto the Lord, praising His holy name. (Col. 3:16; I Peter 2; Psalms 119:11, 105; James 1:21-27; Eph. 6:10, 19.) It was with the Word of God that our Savior resisted the tempter!

Do not think it strange if  
**You Will Meet With Trials**

and temptations. No doubt some of you will at times be severely tried by some of your former associates. If

they try to induce you to go with them to places of sin, or ask you to do things that are not becoming, or perchance point the finger of scorn at you and call you "queer" etc., be firm and remember that we are not our own. Never compromise with sin, be out and out for God. (I Cor. 16:13.) Study this verse carefully, and when, like Peter, who when on a troubled sea, took his eyes off Christ, looked on the dangers around him, and began to sink; then, yea before then, always let us pray for grace to stand firm, depending on the promise to Paul (II Cor. 12:9) and Paul's statement (II Tim. 1:12) and God's question to Sarah, "Is anything too hard for the Lord?" (Gen. 18:14) and Christ's own words, "Have faith in God." Have implicit trust and

#### Unshaken Confidence in God

knowing that He is able to keep. (Jude 24.) We dare not trust ourselves or in our own strength (Jer. 17:9), but may we learn from our dear Savior, that root of all Christian grace, humility and meekness, and look to Him from whence all our help cometh. "He knows no

defeat."

We should often go some where alone with God, in quiet meditation and prayer and have a season of communion with our Father. I fear in these days of activity in all lines we are inclined to neglect this blessed privilege. When in the crowded street or in the noisy workshop or pressed with business cares we cannot so well be engaged in serious, sober, calm meditations. There is too much excitement all around; hence we need often to seek some quiet place, where unhindered and undisturbed we may think on the important things of life. I earnestly plead with all who may read this, let us not get so busy that we have no time for meditation and closet prayer. May we often remember the cause of Christ in our prayers, the sick and the orphans, etc., and how we will get interested in our ministers if we make it a point to pray often for them! We are living in a fast age. The world is

#### **Running After Pleasure**

We must be watchful that we are not taken along with the course of this world. (Eph. 2:2.) These worldly amusements, even many

called innocent, are to the spiritual life what poison is to the body—harmful, destructive. I never yet met a strong spiritually-minded soldier of the cross who was on the enemy's side, wasting the Lord's time in attending picture shows, theaters, baseball games, picnics, fairs, festivals, play parties, box suppers, etc., even if gotten up in the name of religion, pretending to attempt to raise money for the Lord's work. These things will certainly not stand the test of I Cor. 10:31. I was told several times that sisters wearing the devotional coverings were seen in a theater. I never saw any there (because I never was there) but if any do attend such places, whether the ministers know or not, the Lord knows. If He come to make up His jewels can we suppose for a moment that He would go into such places to find them? Oh, my friends, let us resolve by His grace never to be found on the enemy's ground. We certainly have no time to waste in that way. Have you ever felt edified or made stronger after playing a game of croquet, dominoes, quoits, or other such games

that may be well enough for children? (But we are suppost to put away childish things.) How do all such look after reading Matt. 5:16, or I Pet. 2:9, or Phil. 2:15-16? Are they not too low for a child of God, an heir of heaven? There are better things for us to be engaged in. (Jas. 1:27.) Oftentimes these spare moments could be profitably spent in reading, meditaton, visiting the sick, helping a tired wife or mother, etc.

Let us watch against the "little foxes." Let us set a watch over our thoughts, our words and conduct; let our speech be always seasoned with salt, that it may minister grace to those that hear. (Col. 4:6; Eph. 5:4.) Our Captain wants us to stand as His witnesses, true, loyal, faithful everywhere, and at all times.

**Can the Lord Depend on Us?**

Or will we betray His cause by our inconsistent life? Be not satisfied with a low standard. Aim high. The best version of the Bible is a godly life. No amount of good works can take the place of personal piety, a true, noble Christian character. (II Pet. 1:3-10; Gal. 5:22-23; Jno. 15:5.) We

are building character daily. What kind? Gold, silver, precious stones, or wood, hay stuble? No one liveth to himself, hence let us walk carefully. We will pass away, but our influence will go on forever. The record of our life we will some day meet just as we made it. (Rev. 20:12.)

Whenever possible (excepting when sickness or death in family, or such other reasons that will stand the test of judgement, prevent us from doing so) always be

#### **In Church and Sunday School**

Make all your other engagements bend to the work of the church. When we come to the house of God, let us not loiter around on the outside, but at once go in and, if early, we can engage in quiet meditation and prayer. It certainly does not look as if we were a part of the church, if we are standing on the outside while the ministers and Sunday school workers are endeavoring to instruct the people, from the Holy Book. Ministers oftentimes have other things to attend to, so that very often they themselves can not be in Sunday



school. Let every brother and sister, old and young, stand with a shoulder to the wheel and at least show our interest in the cause by our presence. (Heb. 10:25. Let us make this a point from the beginning of our Christian life, to be regular at the service, not allowing ourselves to be sidetracked by other things at such times. You can be a very great help to your ministers if you give them your best attention while they hand out the bread of life.

#### **Do Not Engage in Whispering During Service**

It seems to me the one who cannot refrain from disturbing his seatmate during worship is either very thoughtless and giddy or is employed by the enemy to prevent the good seed from finding a place in the heart.

It is a wonderful help to ourselves and ministers, if we are all quiet and attentive, being really prayerful. The more we do for the church the more we will love the work. Let us not forget her institutions, giving of our means to support them. We will be much happier if we contribute to the children's homes and mission work and our home church

work, etc., than using so much of these God-given blessings for ourselves. Many lay aside a certain portion of their income for the Lord's work. By all means live

#### **The Simple Life**

Away with this extravagance, vanity and foolishness! May we as young people all stand united in living the simple life, that we may not miss the purpose of our creation, and redemption. (Eph. 2:7.)

Grand, large, fine houses, with expensive furniture and fancy work everywhere to keep "in trim"—such things help to make life burdensome, not simple. (II Cor. 11:3. If we will heed God's Word and not do what Israel did (II Kings 17:15) we will certainly delight to do His will and

#### **"Be Separate"**

We are made to rejoice that in so many places our young members are putting into practice that vital principle of Christ's teaching, and as taught by the church, separation and nonconformity. (II Cor. 6:14-18; I Jno. 2:15-17; Jas. 4:4; I Tim. 2:9, 10; I Pet. 3:3-4; Rom. 12:2; Titus 2:11-12.)

It does matter, my friends even how we dress. All of us know what the Dunkard church stands for along this line. Nowhere in the Bible do we find any promise of God to be with us unless we comply with the condition—"be separate." (See Jer. 7:23-24, with those references given above.) By many this teaching is ignored. Dear young people, upon you will soon fall the responsibility of the work. Shall we be able to preserve the simplicity of life and dress? or will we let our "sons walk the streets as dudes and our girls as butterflies of fashion?" It lies within our power to have it otherwise. Let us all with one heart and one mind agree to conform fully to the costume of the church. I never did think well of half-way plainness. Many faithful ministers are making strenuous efforts to keep the beloved church in the simplicity of the Gospel.

We will expect you as young members to be truly loyal to the church and her principles. Shall we be disappointed? A certain Methodist minister said to one of our ministers, "When the Methodist church was a

plain church they were a powerful people. Since we have lost our simplicity, we have largely lost our power. Brother, whatever you do, keep your people in the simplicity of the Gospel." Will you stand by us? Will you practice in your life what we profess? Separated, set apart for God's service.

Let us be reminded of our baptismal vow. Were we not asked upon bended knee before God and man, "Are you willing to wholly submit," etc? "Are you willing to renounce Satan, works of darkness, flesh and blood, self-will and all pride?" Did we not answer, "Yes?" Upon our word of honor we were received into fellowship. Should we feel grieved when the brotherhood expects and demands of us to do as agreed? Is it manly? Is it honorable? Is it right? Is it loyal if we do not show that respect to God's Word which it demands? Let not one of us as young members allow ourselves to be deceived in this matter, but let us help our ministers, who are often very much grieved to see some of us not obedient. Sometimes people have a great trouble to be able to know some of

us from the world, because we have no mark of separation, but are fashionably clothed with finery and jewelry, which certainly is contrary to the Word of God. I want to encourage you, dear young people, in this matter. It lies in your power to change entire communities. Will you be true and loyal, or will you do what some are doing, inventing and introducing, and following after foolish fads which are expressing foolishness and vanity? A little ornamental bonnet made out of a mixture of straw and braid, an agonized shape which is certainly far from the neat, modest bonnet that our sisters should wear, hair "disarranged" and a very small covering that does not meet the requirements of I Cor. 11:1-16, does not cover the head, brethren wearing unbecoming headgear and flashy ties, etc., are a few of the fads that are being eagerly followed by some of whom we expected better things.

I would rather see people following after the fashions in the world, that to see them pretend to be "plain" and following along the

"border line" after fads which are neither modest nor becoming to those who profess to be a separate people. Do not do (like some) gradually drift away into worldliness, but may we all stand loyal under the bloodstained banner of our Lord and King under which we have enlisted. You may not be able to do much, but may you resolve with a certain young sister, "The preachers shall not need to preach those things off me." If you can not help much you can at least be careful not to make the work any heavier for your bishops and ministers.

Some of you may have had a hard struggle, until you were willing to yield. Let us remember that if God would not spare His own Son He will certainly not ask us to give up anything, except the things that are harmful to us. (Rom. 8: 32-39; Matt. 19:29.) This point we strongly urge: You will never be happy in your Christian life unless you are obedient to the Word, and in this the discipline of the church is a greater help to us. Let us be loyal and "obey those who have the rule over us." (Heb. 13:



7-17.) Consider your ministers among your best friends. When anything is not clear to you, be free to ask them, you will find them very glad to help you in any way they can.

Be very careful in the choosing of your associates, especially be careful and prayerful in choosing a life companion. Read our church paper regularly.

Am I letting my light shine? Am I kind and loving to all about me? Is my conversation pure? Is my life clean and holy? Did I this day make any one happy? Did I invite anyone to service? Would the world or any one miss me? Did I ever say an encouraging word to my ministers? Did I ever make my parents know I love them? Many such questions we should often ask ourselves in our meditations. Now before we forget we want to get our Bibles and look up all the references. Keek this message and read it often.

God bless our young people. Many of you are adorning the Church of God as beautiful ornaments in that "meek and quiet spirit which is in the sight of God of great price." Be

faithful. "Watch and pray." "Herein is my Father glorified, that ye bear much fruit." (Jno. 15:8.) At last, when we close our eyes to the scenes of life and our earthly story is written, our work done, may it be "Well done."—J. W. Weaver.

### THE CURSE OF THE DANCE

A great religious paper, speaking of the dangers of the dance, says:

The round dance was started in a house of prostitution in Paris by a mistress of a King of France, and was never danced outside of a house of prostitution, nor by any one but prostitutes and rakes, for the first one hundred years after it had started.

The waltz was originated by a French dancing master by the name of Gault: He was guillotined in 1632 for strangling to death his own sister in an attempt to ruin her.

The most popular step used in ballrooms today originated with negro prostitutes of the Barbary Coast, San Francisco. The next most popular originated with prostitutes on the

Bowery, New York.

T. A. Faulkner, a converted dance master, took careful census of 200 prostitutes in Los Angeles, and found that 163 attributed their fall to the dance and the ballroom . . . Bishop Spaulding, of New York, said that nineteen out of ever twenty fallen women stated that their fall came through the dance. A great educator has said: "The dance hall is the nursery of the divorce court, the training-shop of prostitutes, and the graduate school of infamy."

#### ADULT SUNDAY SCHOOL LESSONS

Jan. 7—Exod. 1:1-22.  
 Jan. 14—Exod. 2:1-25.  
 Jan. 21—Exod. 3:1-22.  
 Jan. 28—Exod. 4:1-31.  
 Feb. 4—Exod. 5:1-23.  
 Feb. 11—Exod. 6:1-30.  
 Feb. 18—Exod. 7:1-25.  
 Feb. 25—Exod. 8:1-24.  
 Mar. 4—Exod. 8:25-32;  
       9:1-12.  
 Mar. 11—Exod. 9:13-35.  
 Mar. 18—Exod. 10:1-23.  
 Mar. 25—Exod. 10:24-29;  
       11:1-10.

#### PRIMARY SUNDAY SCHOOL LESSONS

Jan. 7—The Wise Men and Their Gifts. Matt. 2:1-12.  
 Jan. 14—Jesus in the Temple. Luke 2:41-52.  
 Jan. 21—Jesus Baptized and Tempted. Matt. 3:13; 4:11.

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Jan. 28—Bringing Others to Jesus.  
 Jno. 1:19-51.  
 Feb. 4—Jesus' First Miracle. Jno.  
 2:1-11.  
 Feb. 11—Learning and Living the  
 Beatitudes. Matt. 5:1-12.  
 Feb. 18—Almsgiving, Prayer and  
 Fasting. Matt. 6:1-18.  
 Feb. 25—Treasures and Trust. Matt.  
 6:19-34.  
 Mar. 4—Healing the Sick. Mark  
 1:23-45.  
 Mar. 11—Faith in Jesus and Its Re-  
 ward. Mark 2:1-12.  
 Mar. 18—Jesus' Helpers and Their  
 Work. Matt. 10:1-15.  
 Mar. 25—Jesus' Power Over Storms.  
 Matt. 8:23-34.

# BIBLE MONITOR

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No. 5

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THE CHURCH OF CHRIST AND WAR

Our position on the question of nonresistance and war is one that is authorized and sustained by Christ our Lord who is head of the church. This being true we have a sure foundation and "the gates of hell shall not prevail against it." The reason many professing Christian churches are falling down on this question in our time is that they have gotten off of the sure foundation and naturally they fail in this testing time.

Let us notice a few of the inspired declarations of the New Testament which reveal the position of the church of Christ in this matter. "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: but I say unto you, that ye resist not evil;

but whosoever shall smite thee on thy right cheek, turn to him the other." (Matt. 5:38-39.) Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. 5:43-45.)

These are the words of Jesus to those who are his followers and they plainly reveal the position we should take on this matter and also the attitude we should take toward evil men with whom we may come in contact in this world.



"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. (Rom. 13:19-21.) For though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exhalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (II Cor. 10:3-5.) These two references are right in line with the others cited and they reveal how utterly disqualified a true Christian is for service in carnal warfare. The fact of the matter is, no man can heed these teachings of Christ and at the same time take up carnal weapons against his fellowman. "Ye cannot serve God and mammon."

Again, Jesus said, "My

kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18:26.) In this declaration it is clearly indicated that Christian people are not to resort to war in defence of the church. The Jews thought they would destroy the works of Christ by killing him with carnal weapons but in this they utterly failed. Since that time powerful armies have been assembled and great effort has been put forth at various times by the forces of evil in an attempt to destroy the church of Christ. In spite of it all a nonresistant peace loving people, a remnant, that will not resort to carnal warfare has been preserved. It is true as the Lord said, the gates of hell have not been able to prevail against the church. All of the power and might and destructive forces that evil men can produce cannot destroy the church of Christ even though it does not resort to carnal warfare in self defense.

Inasmuch as the church of

Christ does not, and cannot use carnal weapons to defend itself, then most certainly it cannot take up carnal weapons in defence of any earthly kingdom or government. It is not the duty or mission of the church to establish earthly governments nor protect them by engaging in carnal warfare.

The duties of Christian people toward kings, rulers, earthly governments and our fellowmen in general are clearly set forth in the scriptures and if we faithfully perform these duties we are justified in the scriptural position that we take in refusing to engage in war for any cause.

The fact that so many of the churches have become partakers of carnal warfare does not change the scriptures. It only indicates the "strong delusions" of our times.

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### CONFIRMATION OF OUR POSITION

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B. E. Kesler

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(Continued)

The figures just given, indicate repetition of action; and being figures of bap-

tism, they indicate repetition of action in baptism. And in no way, represent a single action in baptism.

Father, Son and Holy Spirit represent three names, or three persons in the commission, (Matt. 28: 19) else the Father is his own Son, and Son is his own Father, and Holy Spirit is Father and Son, and Father and Son were baptized, crucified, died, and were buried and rose again, which no sane mind believes or can believe. A number of authors can be named who support the idea of three names or persons in the commission.

One baptism, (Eph. 4:5) means one rite of baptism, with no reference to the mode of it. "If they have been baptized with the Holy Ghost, that is one baptism, hence if they subsequently add to this, in water, they have not one, but two baptisms, and Paul should have said "two baptisms." .... "If baptism authorizes one man to be immersed, another to be sprinkled, another to be poured, and each is baptized, then there are three baptisms." (T. W. Brent's Perfect Plan of Baptism, pp 311, 585). Then

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triune baptism is not three baptisms, but one baptism in three immersions.

This one form of baptism (by trine immersion) was the only form down to 360 A. D. A few authors are here given in support of this statement. Many more could be given but space forbids. The first we give is G. H. Orchard who wrote a History of Foreign Baptists. It was first printed in England. And in 1885 J. R. Graves, a prominent Baptist minister had it printed in

America. Orchard himself was a baptist, and of Baptism in the second century he writes, "It does not appear by any approved authors, that there was any mutation or variation in baptism from the former century." (Orchard's History of Foreign Baptists, p. 26). And of baptism in the third century he writes, "The most respectable historians affirm, that no evidence exists as to any alteration in the subject or mode of baptism during the third century." (Ibid, p. 35.)

In Gregory and Rutter's Church History, published in England, and republished in America, we find the following, under "Governments, Doctrines, Rites and Ceremonies" of the second century. "Baptism was publicly performed twice a year. . . . This rite was performed by three immersions." (P. 53. This agrees perfectly with Justin Martyr who wrote in the second century. In describing the procedure in baptism he says, "Then they are brought by us to where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For, in



the name of God, the Father and Lord of the universe, and of our Savior Christ, and of the Holy Spirit, they received the washing with water." (Wall's History of Infant Baptism, Vol 1, P. 69.)

Clement of Alexandria, describing the manner of baptism in the second century says, "Let him who receives (baptism) repeat after all these, I believe thus. And he who bestows it shall lay his hand upon the head of him who receives, dipping him three times, confessing these things each time."

Tertullian in a tract (DeBaptismo) concerning baptism says, "He (Christ) gave as his last command that they should immerse into the Father, and the Son, and the Holy Ghost, not into one person. For we are immersed not once but thrice, at the naming of each person of the Trinity."

Now Justin Martyr was born A. D. 100, Clement, A. D. 150, Tertullian, A. D. 160. Thus we have by these authors, trine immersion for baptism from the first century down to the third century with "no change in the subject or mode of bap-

tism.

Dr. Cathcart, in his "Baptism of the Ages and Nations," P. 15, a Baptist author says, "Trine immersion was the general practice of Christians, from the end of the second till the close of the twelfth century. The proof of this statement is overwhelming," says Dr. Cathcart.

Now we are told there were two million Christians in the second century. Now when we consider how long it would have taken to gather into the church that many converts, we can readily see their mode of baptism must have reached far beyond their day, even back to the apostles.

But the reader will at once want to know who changed the mode, or how single immersion for baptism came about. That we now consider. The story is a simple one and very clearly stated by the historians who lived then.

Theodoret (393 - 457), author of an ecclesiastical history says, "He (Eunomius) subverted the law of holy baptism, which had been handed down from the beginning, from the Lord and the apostles, and made

a contrary law, asserting that it is not necessary to immerse the candidate for baptism thrice, nor to mention the names of the Trinity, but immerse once only into the death of Christ." (Chrystal's History of Modes of Baptism, P. 78.)

Now notice this "contrary law." It "subverted," (overthrew), the law of holy baptism." It made a contrary law (different) law for baptism. It said "it is not necessary to immerse the candidate thrice, but once only." It said "it is not necessary to mention the names of the Trinity; but "to immerse once only into the death of Christ." This "contrary law" was introduced by Eunomius, a dissenting heretic from the Arians in Spain; while "the law of holy baptism had been handed down from the beginning from the Lord and the apostles." Christ's law of holy baptism was introduced by him in A. D. 1, demands trine immersion for baptism. Eunomius' contrary law was introduced by him in A. D. 360, demands single immersion. That's the difference. This "contrary law" never be-

came prevalent in any country but Spain, and finally ceased to be practiced until it was revived some 100 years later by the English Baptists in the early part of the seventeenth century.

It may be well to note that no historian has ever been named who finds single immersion practiced by any group of Christians from A. D. 100 to A. D. 360, when it was introduced by Eunomius. And no orthodox Christian church ever did practice it until the rise of the English Baptists as stated above; if so, historians have failed to give a record of it. While an unbroken line of historians from the beginning down to the present time testifies in favor of trine immersion and its prevalence all down the line.

At Carthage, north Africa, a council was held, consisting of 85 bishops. Monulus, bishop of Girba, was the tenth speaker. His statement, from which there was not a dissenting voice, was this, "The true doctrine of our holy mother, the Catholic church, has always been with us, my brethren, and especially in the article

of baptism, and the trine immersion wherewith it is celebrated, our Lord having said, go ye and baptize the Gentiles in the name of the Father, and of the Son, and of the Holy Ghost." This was in the middle of the third century, A. D. 256. Tertullian, sixty years before in Carthage, wrote about baptism thus: "He (Christ) gave as his last command that they should immerse into the Father, and the Son, and the Holy Ghost, not into one person. For we are immersed not once, but thrice, at the naming of each person of the Trinity." (C 14, in a tract written by him, A. D. 196.) The Catholic church mentioned by Monulus was the general, orthodox church. There was no Roman Catholic church until about 100 years later. And it may be of interest to note that no author has yet found the origin of trine immersion for baptism this side of the apostolic age.

Trine immersion for baptism, is now practiced by the Greek church in Palestine, by the orthodox Russian church, by the Coptic church in Africa, by the Brethren in Christ church, by the

Seventh Day Baptist church, by Chrystal's church, by the Church of The Brethren, by the Old Order Brethren church, and by the Dunkard Brethren church, comprising about nine-tenths of the immersed part of Christendom; the trine action (including trine pouring) embraces a larger ratio, perhaps about fifteen-sixteenths of Christendom. It may be noted too, that no church used the baptismal formula (Matt. 28:19), in administering baptism by a single act, until the rise of the English Baptists in the seventeenth century. We may state further, that trine immersion was in general usage before the "Trinitarian Controversy" in the early church and did not originate from this controversy.

So that we may confidently affirm The Royal Highway of Trine Immersion, carries us right back to the apostolic age, or time of Christ, where we find it commanded by the Master himself.

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BE CAREFUL

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L. I. Moss

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We are living in a day



when conditions of the world are causing most everyone to think much about the suffering of humanity in many parts of the world. No doubt the extent of this suffering is far greater than we can realize. But what has caused it? The ungodliness of man has caused rulers, and large groups of men to lose all sense of human welfare, and slaughter each other, destroy property, homes and everything which would make life pleasant, and cause thousands of innocent people to suffer with no homes, food or clothing.

I just wonder if the 11th chapter of Daniel might fit into these present times. I really think we as a church ought to be very careful what kind of programs we link up with.

Our government is talking much about the post war program. Most churches have taken on the post war program spirit. Our boys in C. O. camps under the influence of these other churches are thrilled with the post war program idea. I say be careful. I had a letter from some outlining what steps the church should take.

If we can help those in need, that is right. But is it safe to tie ourselves up with any government agency or with any other church and make ourselves responsible for any funds or any moral support to the modern post war program? Be careful!

We know not when our Lord shall come. What the outcome of this war shall be we know not. The children of Israel were commanded on time to "Stand still and see the salvation of the Lord." I wonder if it would not be well for us to stand still and see what the results of this war will be.

Some of the churches are putting on great programs in relief work. Some of the methods used are questionable. Be careful what means are used to help those in need lest we become entangled in things of which our Lord would not approve.

Lewisburg, Ohio.

### THOUGHTS FROM I COR. 1

Howard Surbey

In the forepart of this chapter, Paul is urging the Christian Brethren to be united under Jesus Christ

our Lord. "Perfectly joined together in the same mind and in the same judgment."

Let us meditate a moment of how it would be to belong to such a congregation. I wonder if we would not all wish to move there? Why are we not so united? After studying I Jno. 3, in our Sunday schools let us re-read and meditate on it a while. The answer must be in our individual selves.

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." (I Cor. 1:18.) Is this power molding our lives or is it foolishness to us? "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." (Rom. 1:16.) We read when Christ was teaching that "The common people heard him gladly."

In I Cor. 6 we read a list of evils common to the world, then in the 11th verse "And such were some of you, but ye are washed, but ye are sanctified; but ye are justified in the name of the Lord Jesus." A change has taken place, we are no more aliens but are now

heirs with Christ. We are enlightened by his word and have come to realize what our duties are. (I Cor. 6:20) "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

(I Cor. 1:25) "The foolishness of God is wiser than men; and the weakness of God is stronger than men." The psalmist illustrates the superior wisdom of God. (Psa. 8:3), "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained. What is man; that thou art mindful of him?" (I Cor. 1:26), "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." The ordinances of God's house, as found in the New Testament, have been substituted for the wisdom of this world. "But he that glorieth, let him glory in the Lord, for not he that commendeth himself is approved, but whom the Lord commandeth." (II Cor. 10:17-18.)

North Canton, Ohio.

Don't forget to pray.

## LEST WE FORGET

Paul B. Myers

The matter I wish to refresh in our minds (I include myself) is the significance of our baptism, and what we promised God and the Church when we were baptized. All human beings should recognize and obey God in that they are His, for He creates and sustains them. But those who, after considering the matter, have voluntarily promised to live according to His plan and will, are doubly obligated to serve Him. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Heb. 2:1.) "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." (Jude 5.)

Baptism is symbolical of (1) washing away sins. (Acts 22:16;) (2) birth into spiritual life (John 3:4); the old man being crucified, planted, buried into death from which another arises

to walk in newness of life. (Rom. 6:3-6.) "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." (Rom. 6:12-13.)

In connection with our baptism, by answering certain questions in the affirmative, we have made the following declarations of our position, mostly promises (the first two before baptism, the other three while in the water): (1) To conform to the teaching of the Scripture, as understood by the church, with regard to general nonconformity to the world; (2) To be governed by Matt. 18:10-22 in the adjustment of difficulties that may arise; (3) That we believe that Jesus Christ is the Son of God and that He has brought from heaven a saving Gospel; (4) To renounce the Devil with all the sinful pleasures and practices of this world; (5) To be faithful to God and Christ until death.



If trouble arises following this and there is discord between us and God or the church, can it be that God or the church has changed since the time that we promised to live in harmony with them? The Lord changes not. (Mal. 3:6.) As for the church changing, our first promise was to conform to the teaching of the scripture as understood by the church, (providing, of course, that the church does not rule in violation to the will of God, who is supreme.) Therefore the fault must rest with us, rather than God or the church, in that we have failed to live up to all our promises. "Better is it that thou shouldst not vow, than that thou shouldst vow and not pay." (Eccles. 5:5.)

Sometimes I wonder whether some of us really believe what the Bible says. "We in the church not believe the Bible?" (Heb. 3:12 reads, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Notice that here Paul suggests the possibility of brethren being guilty of unbelief. If we do truly believe the Bible, then

why do we devote ourselves to our occupations, possessions, relatives, or natural inclinations at the expense of our spiritual development and Christian service when Christ tells us, "Seek ye first the kingdom of God," etc., and again, "Whosoever forsaketh not all that he hath (including houses, lands, brethren, sisters, father, mother, wife, children) for my name's sake, he cannot be my disciple."

Why do some of us neglect the assembling of ourselves together when Paul reminds us to forsake not the same, and again he says, "Exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin;" and Christ quotes "Thou shalt worship the Lord thy God, and Him only shalt thou serve?" Why do we make worthy and consistent requests through prayer, yet doubt their fulfillment when Christ assures us, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them?"

Why do we desire to be rich in this world's goods when Paul warns that such

people "fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition?" Why do we wish for that which we do not, and should not,, when Paul says, "no covetous man hath any inheritance in the kingdom of Christ and of God?" Why do we "spend money for that which is not bread, and our labor for that which satisfieth not" when Christ says (in addition to "keep the commandments" and "follow me"), "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven?"

Why do we allow ourselves to offend fellow Christians when Christ says the offender's penalty is worse than being drowned in the sea? Why do we hate our brother or sister when John says "no murderer hath eternal life abiding in him?" Why do we grudge and speak evil against each other when Christ tells us, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses?" And especially after we have communed together, for Paul says "He

unworthily, eateth and drinketh damnation to himself."

Why do some of us direct our efforts directly and solely in support of war (financial, industrially, or in armed service) when war consists of hatred, variance, emulation, wrath, strife, envying, murder—the works of the flesh? Paul says They which do such things shall not inherit the kingdom of God." Why do we over eat, under sleep, etc., when these, as well as drunkenness and use of tobacco, are intemperance, another work of the flesh, and therefore lead to the penalty just stated?

Why do we engage in foolish talking and jesting when Solomon says "by the sadness of the countenance the heart is made better," and Christ tells us we shall account for very idle word we speak? Why do we exaggerate or minimize facts, misquote statements, retell what we have only heard or read as though we actually knew it while it may have been untrue, when John reveals that "all liars shall have their part in the lake which burneth with fire and brimstone?"

Why do we try to dress more like the world when Christ says "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed?"

In summarizing these questions: why do we love the world and the things that are in the world when "to be carnally minded is death, but to be spiritually minded is life and peace?"

Just as surely as obedience is the test of love, it is also the test of faith; because faith without works is not a complete faith, having no life. You answer that Satan is responsible for us doing these things? True, but that does not solve the situation; why do we yield to him? James tells us, "Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you." You say that we have already tried this? But have we tried to the limit of our abilities? Paul tells us in I Cor. 10:13 that we are able, with God's help, to bear any temptation that may confront us.

Might it be possible that we are sleepy? Rom. 13: 11-12 reads, "And that,

knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." Perhaps a few air-raids would help us to awaken to reality. A friend of mine in the U. S. army in England wrote in a letter last January, "If there's anything that will bring people back to God, it is to be bombed out. I know a lot of fellows that have changed their minds about religion when Germany started bombing."

The following appeared in the Gospel Messenger for last June 3, "The Christian church in Germany will emerge from the war stronger than in many decades, according to authoritative estimates received in this country from Geneva, Switzerland. Although buildings have been destroyed, seminaries closed, the religious press suppressed, and three-fourths of Germany's pastors mobilized for military service, the prestige of the church is said to be greatly enhanced."



Must we wait for such experiences to influence us to take God seriously? A good high school principal and teacher I went to, often repeated to the students, "Too much is learned by experience." One of our own ministers has asked, "Why cannot we profit by the experiences of our forefathers, and not need to go through the same troubles ourselves?" What we are taught by experience, although strongly impressed upon us, often is acquired at too great a cost and could have been learned more easily and cheaply otherwise.

Suppose you were convicted of certain crimes, sentenced to prison for life, and subsequently pardoned; would you not refrain from doing those things for which you were convicted if you really believed (if it seemed real to you) that recommitting them would cost you your freedom and happiness? This practically describes our position as Christians. May we keep our covenants with God and His church and thus insure our salvation by Him through His Son.

## THE LIGHT OF THE WORLD

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Anna Flora  
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One of the most wonderful things of this world is light. In the beginning when God created the heaven and the earth, there was only darkness until He created the light. (Gen. 1: 1-5.) "In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, let there be light and there was light. And God saw the light that it was good: And God divided the light from the darkness. And God called the light day, and the darkness He called night. And the evening and the morning were the first day." Gen. 1: 14-16.) "And God said, let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years; and let them be for lights in the firmament of the heaven to give light upon the earth:

and it was so. And God made two great lights; the greater light to rule the day and the lesser light to rule the night: And he made stars also."

We see here how God created the light. And divided the light and darkness into day and night, with the sun, moon and stars; and they are for days and years, for signs and seasons. So we have seed time and harvest. The heat and the cold. Each in its turn. And God saw that it was good. Thus has it been all through the ages; men study the stars for times and seasons, and one star differeth from another star, both in beauty and glory.

But there is another light. The Light that lighteth every man that cometh into the world. That Light was Christ. (John 1:4.) "In him was life, and the life was the light of men." In one place we find how that men love darkness rather than light because their deeds were evil. But if we come to the light, which is Christ and follow after Him, we have the promise of eternal life. This promise is not to just a few, but to all. For it says, He lighteth

every man. So the promise is to all who believe.

(Luke 1:79) "To give light to them that sit in darkness and in the shadow of death, to guide their feet into the path of peace." Christ came to be a light unto all that are in darkness. The darkness of sin. And the end of sin is death. But in him we find the way to peace. The peace of the soul. A peace which the world never gave neither can it take away. No man can take from us the peace of God which we have through Jesus Christ. (John 3:20-21.) "For everyone that doeth evil hateth the light, lest his deeds should be reprov'd. But he that doeth the truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." How different are the two ways described here. Those who do evil, how they like to stay in darkness, lest their deeds be reprov'd. They do not like to be reprov'd of the evil. They would rather go on living in sin. But the one who follows the truth, here is light, the light of God's love, that his deeds may be made manifest that they are wrought in God. A city that

is set on a hill cannot be hid. (Matt. 5:14-16.) "Ye are the light of the world, a city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Are we a real light or do we think we are hid. If we do not live as we ought we are acting like we think we are hid. For there is nothing hid with God. Did you ever stop to think how very foolish a person would be to light a candle then put it under a bushel? Did you? If not think about it now. How about our life? That is just how foolish a Christian who is not fully following Christ looks to the world. Is it any wonder people make fun of us, saying there is nothing to the Christian life anyway. It is just something to take our time and to talk about. No wonder the beauty of Christ is hid from men, we have our light under a bushel.

But let your light so shine. Why not just shine? Why the little word "so"?

We are not only to shine, but to so shine that others may see our good works. But we do not get to heaven that way, so there must be more to it than that. Let our light so shine that men may see our good works and glorify, who? You and I? That men may say what good people we are? No! Glorify our Father which is in heaven. Then we have a work, we are to have the light of God so dwelling in us that others can see it. Not that we will have to tell them. They can see it without being told we are a Christian. It is not a very strong Christian who has to go around telling people he is one or supposed to be one. But our life will so shine that they may see God in us; to gain praise for God.

(II Cor. 4:3-4) "But if our gospel be hid, it is hid to them that are lost. In whom the God of this world hath blinded the minds of them that believe not, lest the light of the Gospel of Christ, who is the image of God, should shine unto them." We just said it was a foolish man who lighted a candle and put it under a bushel, and now here is a verse that seems to say



there are that kind of men. How about it? When we go to a place where we are not known, how long are we there before they know we are a Christian? If our lives do not tell for Christ from the first where have we put our light? Is it hid? For this light is the light of men. Then if our light be hid, from whom are we hiding it? Those who are lost. Then does the God of this world blind our minds; neither does the Light shine to those that are lost.

(Phil. 4:8) "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Dallas Center, Iowa.

### IN THE MIDST OF WAR— THOUGHTS FOR NONRESISTANTS

#### War Hysteria

The Need for a Strong War Spirit.—Modern warfare, requiring as it does,

the employment of all the resources of the nation, cannot be carried on successfully without the support of a strong war spirit among the citizenry. This spirit must be cultivated by a carefully planned and efficiently and wisely executed propaganda program. Only on the basis of the responsive will of a fully aroused people can an all-out war effort be achieved. In all the nations engaged in the present World War II, effective propaganda programs are being carried through. This is also true in the United States.

From the war point of view, there can be no objection to such a program, and much of war propaganda is true, factual and honest.

It is considered necessary. Even if it involves suppression of some facts, distortion of others, or subtle and devious suggestions, it is claimed that there can be no sound objection to it from the moral standpoint, since the sinfulness of war itself is so great that a little misrepresentation in propaganda is scarcely worthwhile mentioning. Stratagem and deceit have always been

weapons of warfare. War propaganda arouses hate, but why worry about hate, when thousands are being slaughtered daily, and murder is the rule?

**War Hysteria.**—Hysteria is a state of mind in which normal reasoning and sound thinking have become impossible because of the pressure of emotions or other mental and nervous strains. In war-time, pressures are deliberately multiplied until the public mind as a whole becomes abnormal and normal reasoning and sound thinking become difficult if not impossible for the average man. In time the spirit of hysteria may lead to overt acts which would be inconceivable in normal times. Such was the mob action in the World War I against conscientious objectors, against German speaking groups, against "slackers," etc. War hysteria distorts the vision, perverts the spirit, and darkens reason.

**The Christian Spirit vs. War Hysteria.**—Those who desire to continue as conscientious, nonresistant Christians in war-time must maintain a spirit of sanity, poise, and Christian reasonableness and good will, even

in the midst of war hysteria. They must be conscious of the danger of war hysteria, and beware of infection from the spirit of the times. When the press, radio, lecture platform, school and at times even the pulpit, are geared to total war, the perpetual pressure on the Christian mind and spirit becomes so great as to wear down gradually even the stoutest heart and mind. Poison is, however, no less effective merely because it operates gradually. It is well after more than a year of war to examine one's own heart and mind and to see whether there be "any evil way" in them, or whether all is still "acceptable to God." Hate, rejoicing in war victories, resenting war defeats, gloating in war heroism, condemning factions and parties, criticising the war effort, resenting war restrictions—all these types and forms of war-poisoning can easily find lodgment in our hearts. They must be purged out and the spirit kept clean and Christian by the grace of God.—Selected.

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Blessed are the merciful:  
for they shall obtain mercy.

## NEWS ITEMS

### SHREWSBURY. PA.

The Shrewsbury congregation of the Dunkard Brethren church held their quarterly council January 1st. at 7:15 p. m.

The meeting was opened by singing song No. 236. D. K. Marks read Phil 2:1-18, and led in prayer, after which Elder J. L. Myers took charge. Sunday school officers and teachers were elected for 1945, a little other business was cared for in a Christian spirit. John McWilliams led in closing prayer and we were dismissed.

We ask an interest in the prayers of all the God-fearing brethren and sisters.

C. M. Stump, Cor.,  
Spring Grove, Pa.

## OBITUARIES

### MERVILLE S. MORRIS

Son of Joseph and Angeline Morris was born in Marshall county on April 23, 1862, and he departed this life January 18, 1945, in his home at the age of 82 years, 8 months and 26 days. He was the second son in a family of ten children.

He was united in marriage to Fannie Burkholder January 23, 1887, in North Liberty township. They have lived together faithfully

for those many years. To this union was born two children, Orville of near Argos and Veda of Walkerton.

Surviving are his widow and the two children, six grandchildren and five great grandchildren; also three sisters, Emma Herman of Wenatchee, Wash., Minnie Gensinger of Cando, N. D. and Julia Kesler of Teegarden.

He was converted and united with the Dunkard Brethren church when he was a young man and lived by that faith until death. He was called to the deacon's office in 1897 and was a devoted member of the church and was willing to do all he could in service for the Lord. He was a great lover of children and spent many happy hours with his grandchildren and great grandchildren and was one who loved his home and family and will be greatly missed.

He was patient through his illness and always had a smile.

But the sun is sloping westward,

Troubles come and cares increase;  
Looking back on happy childhood,  
Sighing for its hours of peace.

Now the sun is sinking, sinking—

Gone! Its tints fade in the west;  
And old age lays down its burdens,  
Dust to dust, at peace, at rest.

Life's race well run,

Life's work well done,

Life's crown well won,

Now comes rest.

Funeral services were conducted by Bro. George Replogle of Goshen, assisted by Bro. B. E. Kesler in the Pine Creek Church of The Brethren near their home, with burial about two miles from the church. A good sized crowd gathered through drifted roads to pay the



last tribute of respect to our beloved brother,

Sister Sarah E. Yontz,  
Shipshewana, Ind.

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### ANNA BOLINGER

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Was born May 7, 1852 in Pennsylvania, the daughter of John and Mary Stremmel. She departed this life November 29, 1944, aged 92 years, 6 months and 22 days. She resided in Astoria continuously for the past forty years.

She was united in marriage to Milton Bollinger, who passed away about 12 yrs ago. One son was born to this union, Samuel, who passed away about eight years ago.

She is survived by four grandchildren, together with 12 great grandchildren. She was a member of the Church of The Brethren until the Astoria Dunkard Brethren church was organized. She and her husband being two of the charter members here. They were ever faithful in attending services as long as health would permit and was doing good wherever she found opportunity.

Sister Bollinger lived alone until a few months before her death when she went to the home of her daughter-in-law. About two weeks before she died she fell and fractured her hip which hastened her death.

Funeral services were held at the Church of The Brethren, conducted by Rev. G. G. Canfield. Burial in Woodland cemetery.

Bula Fritz.

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### SAMUEL FELLER

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A Civil war veteran, the son of

Daniel and Esther Feller, was born May 25th and departed this life November 10, 1944, at the age of 97 years, 5 months and 15 days. He was united in marriage to Celestia Fox May 7, 1868, who preceded him in death by 60 years. He was also preceded by one son, Edmund Monroe and two children who died in infancy. He leaves to mourn his departure three daughters, Mary E. Griffin of Ellet, Nettie B. Dellenberger of Akron, and Myrtle Robinstine of Mogadore; 13 grandchildren, 31 great grandchildren, and 9 great, great grandchildren and a host of relatives and friends.

He spent the greater part of his old age in the home and under the care of his daughter-in-law, Mrs. Dora Feller of Suffield.

He accepted Jesus as his personal Savior and was baptized in June, 1894. To this decision he has lived faithful and has waited patiently for the Lord to call him home.

Funeral services were conducted by Bro. Henry Bessie, assisted by Elder Theo. Myers and Howard Surbey at the Hopkins Funeral home of Akron.

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### AMANDA J. ULLERY CRIPE

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Was born August 30, 1858 in Harrison township, Elkhart county. She was the youngest and last of 12 children of Jacob L. Ullery, one of the county's pioneers.

She was united in marriage in August 1901 to Jacob R. Cripe, a Clinton township farmer, who died in September, 1937. She had been ill five weeks at the home of her neice, Mrs. Fred Stutsman, with whom she had lived for over seven years, and at whose home she died

January 23, 1945. At an early age she became a member of the West Goshen Church of The Brethren. Years afterward she became a member of the Dunkard Brethren church a mile west of the city.

She is survived by three step-daughters, Mrs. Clara Wright of Seattle, Wash., Mrs. John Reiff and Miss Cora Cripe of Goshen. There are also 16 neices and nephews.

Her funeral was held Thursday, January 25, 1945, in the West Side church, Elders B. E. Kesler and M. D. Stutsman conducting the services. Six of her great grand-nephews acted as pall bearers.

Interment took place in Rock Run cemetery in Clinton township.

Life's work well,

Life's race well run;

Life's crown well won,

Now comest rest.

She called for the elders and was anointed Christmas Day, just one month before her burial.

### VERNON LEROY JAMISON

Vernon Leroy, son of Bro. Herman and Sister Reva Jamison, was born in Quinter hospital, at Quinter, Kans., on January 16, and passed away just four hours later of the same day. One infant sister preceded him in death. One sister and the parents survive.

Short services in the home of the grandparents by Bro. Walter Pease and Bro. Millard Haldeman. Burial in Quinter cemetery.

"I take these tender lambs," said He

"And lay them in my breast;  
Protection they shall find in me,

In me be ever blest.

"Death may the bands of life un-  
loose,

But can't dissolve my love;  
Millions of infants souls compose  
The family above."

His words the happy parents hear,  
And shout with joys divine,  
"Dear Saviour, all we have and are  
Shall be forever Thine."

### A MOTHER'S PRAYER

Father, our children keep!

We know not what is coming on  
the earth;

Beneath the shadow of Thy heaven-  
ly wing,

Oh keep them, keep them, Thou  
who gave them birth.

Them in Thy chambers hide!

Oh hide them and preserve them  
calm and safe,

Where sin abounds and error flows  
abroad,

And Satan tempts, and human  
passions chafe!

Oh keep them undefiled!

Unspotted from a tempting  
world of sin;

That, clothed in white through the  
bright city gates

They may with us in triumph en-  
ter in.

—A Mother.

### OUR HEAVENLY FATHER

Sister Mabel Wells

There are many ways in  
which we may think of God.  
He is the Creator of all  
things; the Almighty power

which sustains the universe.

We can think of Him as the Great Judge before whom we must appear. But none of these things can ever satisfy us. If we are to love God, if we are to trust Him, we must know Him in some other way.

Truly He is the Creator of all things. We are concerned about the little children. We believe each child should be taught, how God created the heaven and the earth and all that is therein. The light which He called day. The sun which made that light. The darkness which He called night. The moon and the stars to shine forth in the darkness of the night.

The earth which brought forth grass, and the herb yielding seed, after its kind. The fruits, etc., all these things are mentioned in the first chapters of the Book of Genesis. A child's heart should be firmly established in these things and there is no one more fit to instruct the child than a godly mother or father.

Perhaps you are thinking why does the writer mention these things? First because we meet grown up folks who do not know these things. Second, because of the false

teaching that goes out in our schools today and third, to show the love of a kind Heavenly Father in providing for the human race.

It is a wonderful opportunity we, as parents have, in teaching these truths to our children. How much time do we spend instructing the children? How often have we talked to them by the way, showing them and expounding to them the scriptures that tell of the Heavenly Father's goodness? Taken special walks to quietly expound to them these truths of nature?

Children are curious and ask many questions. Every normal child is asking questions continually about the things it sees.

Are we taking time to answer these questions truthfully, intelligently and instruct and instill into the heart of a child the first knowledge they should have about God the Father. Can we imprint it so in the heart that the false teachers cannot overthrow it? The very air we breath comes from God.

All these things were created for the happiness of the human family. The birds, the flowers. How our



hearts swell with joy as we hear the song of the birds in the spring and when the flowers appear on the earth. The fields bring forth their rich harvest, the orchards yield their fruit of every kind. The cattle provide food and clothing. The rain and sunshine and everything that should bring forth praise and adoration and holy reverence from both young and old.

(Psalm 102) "Of old He has laid the foundations of the earth; and the heavens are the work of His hands."

(Amos 4:13) "For lo, He that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth. The Lord, the God of Hosts is His name."

Now all this will satisfy us as children, but in later years there is a soul longing. God has placed within the soul that something, which no other, but He can satisfy. A thirsty hunger longing. We must know Him in some other way. He must come to me by myself. He must meet me in the separateness of my own

soul and enter into its secret chambers to commune with me.

We need someone to have compassion, to understand the longings of the soul. Some one to forgive our sins. There was a time when we sought every means possible to gratify these soul longings only to return to our beds at night more miserable than ever. There is a great soul need.

We need some one to help us to overcome our weaknesses. Some one who knows us through and through. All that is false and selfish and mean. Yet we need some one to love us, with a simple kindness and patient love that shall embolden us to open all our heart to Him. This is the kind of love we shall try to show that God would win from us. First we may recognize the wonderful love and providential care in the creation which was for the happiness of the human family. We may tremble at the thought of God the judge before whom we must appear, not only being too high and mighty and far from reach, but a kind Heavenly Father. A Father that knoweth our frame.

Like as a father pitieth His children, so the Lord pitieth them that fear Him. For He knoweth our frame, He remembereth that we are dust.

R. 3, Lancaster, Pa.

The dear Saviour died once for sinners. But He rose from the grave, and now we need never to be alone, for He has said, "Lo, I am with you always." (Matt. 28:20.)

#### ADULT SUNDAY SCHOOL LESSONS

Jan. 7—Exod. 1:1-22.

Jan. 14—Exod. 2:1-25.

Jan. 21—Exod. 3:1-22.

Jan. 28—Exod. 4:1-31.

Feb. 4—Exod. 5:1-23.

Feb. 11—Exod. 6:1-30.

Feb. 18—Exod. 7:1-25.

Feb. 25—Exod. 8:1-24.

Mar. 4—Exod. 8:25-32;  
9:1-12.

Mar. 11—Exod. 9:13-35.

Mar. 18—Exod. 10:1-23.

Mar. 25—Exod. 10:24-29;  
11:1-10.

#### PRIMARY SUNDAY SCHOOL LESSONS

Jan. 7—The Wise Men and Their Gifts. Matt. 2:1-12.

Jan. 14—Jesus in the Temple. Luke 2:41-52.

Jan. 21—Jesus Baptized and Tempted. Matt. 3:13; 4:11.

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2:1-11.

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Feb. 25—Treasures and Trust. Matt.  
6:19-34.

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1:23-45.

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ward. Mark 2:1-12.

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Work. Matt. 10:1-15.

Mar. 25—Jesus' Power Over Storms.  
Matt. 8:23-34.

# BIBLE MONITOR

Vol. XXIII

March 15, 1945

No.6

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## FROM WHENCE COMES WARS?

Much attention is being given at the present time by the leaders of the nations of the world and people in general to the subject of evasion of future wars. There appears to be on the surface a desire to eliminate war altogether from the face of the earth. This is a very commendable idea and it would be a wonderful thing if all of the tragedies and horrors of war could be avoided and all men could live at peace one with another.

However, before we are carried away with the flowery oratory and entrancing word pictures of the cunning world planners of our time we would do well to weigh this plan in the balances with the unerring word of God. One

only needs to compare the lives and statements of those who are advocating and promulgating these plans with the teachings of the scriptures to see how very shallow this desire for peace is in the lives of men in our time. It is certain that if human violence and war is to be avoided and eliminated on the earth then the cause for these conditions must be removed.

The gospel of Christ gives us light that we can get at the root of this matter. "From whence comes wars and fightings among you? come they not hence, even of your lusts that war in your members?" (James 4:1.) It is indicated in these words that lust in the human being is the direct cause of war and its contributing evils. To eliminate war then, we must deal with this product of human



depravity, lust. Webster tells us that lust is an inordinate or excessive desire. A desire that goes beyond the sphere that our Maker intended for man to exercise his members.

In the beginning God created man good, but through sin he fell from his state of purity and perfection and lust is simply the product of a base and depraved nature. We have the evidences of this evil carnal nature in human society all about us. Immorality, vulgarity, vice, crime, sensuality and lawlessness, all belong to the same family, and war is but one of the vicious members of this litter of human depravity and degeneracy.

In the light of these facts it can be seen that we must have a changed people. A society that is without war must be composed of people who will not resort to carnal violence. Let men cease to lust, hate and kill and wars will cease. But the price of such a society of peace and agreement has been too high for people in general to accept and so we continue to have these evils.

The price for permanent peace is one that purges men and destroys that fallen nature within them and lifts them up on a higher plane of life wherein God is recognized, his will is obeyed, and men become partakers of that divine nature wherein dwelleth righteousness.

The only means whereby men are able to attain unto this high and noble state is through the Lord and Savior Jesus Christ "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:14.) It is through this Godgiven plan of salvation that men can be purged and regenerated and walk in newness of life. The saving grace of the atoning blood of Christ and the regenerating influence and keeping power of the Holy Spirit of God is the only avenue through which men can escape lust and overcome that fallen nature which begets this vile train of abominable evils and unrestrained violence which is corrupting and destroying our generation.

The gospel of Christ is the power of God unto salvation

to every one that believeth and they that are Christ's have crucified the flesh with the effections and lusts. These are facts that have been proven in every generation in the New Testament dispensation and they are being demonstrated right now in the midst of these deplorable conditions in which we live.

The church of Jesus Christ has been heralding this message of peace through Jesus Christ and his gospel ever since its establishment but men are slow to believe and accept and so they continue on in sin, degradation and war.

In spite of the fact that our generation is given largely to intemperance, vulgarity, lawlessness and sin of every description; in spite of the fact that the world is filled with violence as a result of this terrible war; in spite of the fact that the so-called Christian churches are largely apostate and have aligned with the world in its degradation and sin, there is still a remnant who are the true church of Christ on the earth who are living soberly, righteously and godly in the

world, and are living at peace with God and all men.

To try to establish a permanent peace on the earth without recognizing God and these truths of the gospel of our Lord Jesus Christ will be like building a house over the crater of an active volcano.

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### GENERAL CONFERENCE 1945

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Because of government regulations and lack of accommodations for transportation for so many of our people, officers of General Conference have decided not to have our regular General Conference this year.

D. W. Hostetler,  
Moderator.  
Howard Surbey,  
Writing Clerk.

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### EXODUS

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Lewis B. Flohr

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Our Sunday school lessons plan gives us one year out of three in the Old Testament. In our current studies of Exodus, the second book of the Old Testament, we have

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not only the history of the experiences, trial of faith, and failures of the Children of Israel, but much more. In Egypt, they grew from a small tribe to a mighty nation, the most notable nation in the world's history, for from that nation came the Christ, the Emanuel (or Immanuel) which means "God with us." (The greatest single item of proof or evidence of the trueness of Christianity is the Jew.)

Egypt, the most north-easterly of the countries of

Africa, is a small though important country. But for the Nile river, it would be but a continuation of the Sahara desert. It is sometimes called the "Gift of the Nile." The agricultural soil is limited to that portion of the country which the river irrigates naturally or artificially, the soil being composed of silt brought down from equatorial Africa by the (nearly) annual floods of the river. The annual overflow of the Nile begins soon after the longest day and it takes it about three months to reach its highest stages; it is said to stay at its highest level for 12 days, and then begins to recede. The soil is rich, perhaps the richest in the Delta, that is, the land formed by the waterborne silt where the river empties into the Mediterranean Sea. The river has three principal mouths or distributaries. The Land of Goshen was just east of the easterly mouth, rich and fruitful. Here Joseph placed his people. Theretofore they had been a wandering people, nomads, pitching their Bedouin tents where pasturage and water was available. When Joseph



had them come down to Egypt and placed them in the Land of Goshen, they soon forgot their wandering life and became a settled people.

In this flourishing land they multiplied their families, flocks and herds. How much and how soon they learned to worship the gods of Egyptians we can only surmise, but when it came to their being led out of bondage we find that they liked their garden-spot home, and later murmured against Moses for bringing them out into the wilderness to starve and to die of thirst. And when God called Moses up into Mount Sinai to receive His commandments, they soon said to Aaron: "Up, make us gods, which shall go before us: for as for this man Moses, the man that brought us up out of the land of Egypt, we wot not what has become of him."

In studying the book of Exodus, what should be our aim? What will be its use to us in our exodus from the land of bondage, that is, the life of sin? What will be our method of study, so as to get the most spiritual instruction?

First, a reading of the entire 40 chapters of the book will afford a valuable pre-view of the coming out of the children of Israel from the land of bondage. This book is a "human interest" narrative to the real Bible student; it records the ideas and attitudes of the children of Israel, and from these we may draw many lessons pointedly applicable to ourselves individually. Then, as now, the transplanting or implanting of the Lord's message into the minds, hearts and lives of the people was a difficult and trying task. Our minds, that is our intellect or capacity to know, must first be reached. Next, the heart, the will to see that the message applies to us, is needed, and finally, the decision or determination to live the message. To know, to feel in the heart, to fully, unreservedly and wholly realize the message, is to live it. The whole spirit and attitude must be that of the Savior's prayer in the garden of Gethsemane: "Not my will but Thine be done."

Second, a study of the geography of Egypt, the land of wandering, the adjacent lands through which



the Israelites passed, and the Promised Land, will be found interesting and useful in understanding many passages in the book.

In the third place, we should keep in mind Paul's observation that "The law was a schoolmaster to bring us to Christ." Likewise, Paul's other statement, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (The word "thoroughly" is obsolete in our language nowadays, but the expression "through and through," the practical equivalent of thoroughly, is familiar to many. The meaning intended is completely, entirely. It is wisdom to remember that the Word, the message of eternal life, is not only to say, but "to do" as well. So it was in the days of the exodus of Israel, so it is now.

Vienna, Va.

**BE THOROUGH**

David Voglesong

The bravest man of his

time in Jerusalem stood up in the temple gateway, on a public occasion, and delivered a very searching sermon. It was a sample of plain, simple preaching. He did not preach a sermon from his own thoughts, or a man made sermon. He gave them God's message. If ever we stand in need of spirit filled, God sent messages it is today. This was his sermon: "All ye people of Judah, if ye will thoroughly amend your ways and your doings, then will I cause you to dwell in this place, in the land that I gave to your fathers."

The moral condition of the people had become deplorable. The command to them was, through renewing of character and conduct, a wonderful promise is made to them if they obey. If they remained in sin, their temple and homes would be left to them desolate.

Jeremiah's sermon is a much needed sermon for our time. Some preachers, in their desire to preach the freeness of the gospel and the simplicity of faith, hold out the idea that it is an "easy thing to become a Christian," they hold up a

very attractive religion, just come and accept Christ as your Saviour," and you will be landed at the gateway of heaven without too many jolts, trials or even persecutions, but God's word "All who would live Godly in Christ • Jesus shall suffer persecution."

Shall we be carried to the skies on flowery beds of ease whilst others fought to win the prize, and sailed through bloody seas. Too many play with Christianity, and take Christ for many purposes. Some take Him for a covering, the outward appearance man looketh on the outward appearance, but God looketh in the heart. How thankful that we are judged by the things that are in our hearts, and not by poor, weak mortal man.

The marks of a true Christian is to Love Christ more than anything or anyone in this world; that means father, mother, brother, sister, son, daughter, friends, houses, lands or anything that we may possess, and make the seeking of heaven our daily, not work, but joy and pleasure, for such it is to them who know Him in spirit and in truth.

It seems that many do not lay hold on the Christ, until driven to extremity, either by sickness, trouble, trials or whatever it may be. David's eyes were opened when he beheld the awful depravity of his own conduct, he asked for no compromise, but cried out, "Wash me thoroughly from mine iniquity," he was ready to be thrown, like a filthy garment into the fire if necessary until the black spots would be cleansed away. Such an abhorrence of sin is the work of the Holy Spirit. The minister who is filled with the Spirit and brings before his congregation the awfulness of sin, the clearer he gives the view of sin, the more thorough is likely to be the repentance. The evidence of repentance is through reformation, and this takes hold upon character and conduct.

Character is what we are. Conduct is what we do, therefore thoroughness goes deeper than the outward appearance and it goes to the roots, bad habits are not pulled up. If our ways and our doings are thoroughly amended, these things have been gotten rid of and are not there to be pulled up.



Genuine thoroughness leaves no exception for what we call little sins, Many a one who thinks himself a Christian is in more danger from the daily commission example, acting lies not telling them, or unfair practice in his business—there is quite a catagory could be mentioned but this will suffice.

They are in more danger than ever King David was at his worst. "White ants pick a carcass clean sooner than a lion will." "I will let you dwell in this place," thus peace and permanence under God's care, this means room to root and grow. A soul that is rooted into Christ will thrive like a tree planted by the river of water, the leaves shall never wither, and whatever he doeth shall prosper, God help us that we all may thoroughly amend our ways and doings, so that the lambs that are in the flock may be lead aright, then we shall have peace here, and a permanent dwelling place hereafter.

Mechanicsburg, Pa.

If there be some weaker one,  
Give me strength to help him on.  
If a blinder soul there be,  
Let me guide him nearer Thee.

—J. G. Whittier.

## ANALOGUS CONSTRUCTIONS

B. E. Kesler

(Continued)

A number of analogous passages from the Bible are now given to support our interpretation of the commission, showing by analogy that it teaches a repetition in the act of baptism.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Our contention is that this is an elliptical sentence, shortened by what grammarians call ellipsis, the full form of of which is, "baptizing them in the name of the Father, and (in the name) of the Son, and (in the name) of the Holy Ghost." It has been shown that there are three names in the commission, and that we are to baptize into each separate name, which requires three actions.

This is abundantly proven by the authors cited and are not, therefore, repeated here. It may be said, that is so obvious, that no author, theologian, historian, writer

or polemic ever used it to prove single immersion. This fact alone leaves its full force and teaching in favor of trine immersion; and is a point blank admission that it does not teach single immersion. "Into," and not "in," is the correct rendering of the Greek preposition eis, in the commission.

Baptizo, the Greek for baptize, is a frequentative and denotes a repetition of the act of baptism, and the prepositional adverbial phrase "into the name of the Father, and of the Son, and of the Holy Ghost" denote the number of the repetitions which are three.

Our first analogous passage is found in John 29:29, Revised Version. A title was placed on the cross, and it "was written in letters of Hebrew, and in letters of Latin, and in letters of Greek." Here repeated action in writing the title is required, and the prepositional adverbial phrase indicate the number of repetitions which are three.

"Moses showed signs in Egypt, and in the Red Sea, and in the wilderness." (Acts 7:36.) Here, as in the Commission, and in the

case just cited, a repetition of the act is required, and the prepositional adverbial phrases show the number of the repetitions, which are three.

In Ex. 29:20, we have another similar construction. "And thou shalt put it (the blood) upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, upon the thumb of their right hand, and upon the great toe of their right foot." This is a parallel sentence, only there are four prepositional adverbial phrases, showing there are four separate acts in this case.

In first Chronicles 29:29, we have another parallel construction. The acts of David, "are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer." The acts of David are written in three books, and the three phrases indicate the three acts it took to write them, just as it takes three acts to immerse into the three persons in the commissions.

In Jer. 22:44, there is another construction parallel with those given above, only in this case there are five

acts. In land deals they did not write deeds as we do, but had witnesses to the transaction. "Call witnesses in the land of Benjamin, and in the land about Jerusalem, and in the cities of Judah, and in the cities of the hill country, and in the cities of the south."

In Neh. 8:16; we have another parallel sentence with five prepositional phrases, as in the one from Jeremiah showing five repetitions, while the law of holy baptism given by the Master, has only three phrases, hence three acts or immersions in baptism.

This is not only true in Bible language, but in language in everyday use. If every day use. Whether you know grammar or not, try this: recite the commission, giving it in the language of Matthew, and of Mark, and of Luke. Did you do it by one or three acts?

In a public discussion, some years ago, a professor was asked to give his signature, writing it in the book of Matthew, and of Mark, and of Luke. What do you think he did? Well, he wrote it three times.

#### Refutations

It may be well before

leaving these analogous constructions, to notice some examples that have been given to refute or counteract the force of the above passages in support of trine immersion for baptism.

By putting Matt. 8:11 and Luke 13:29 together, we get the quotation as it is given to refute the force of the above passages in support of three acts in baptism. They quote it this way: "Many shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom, with Abraham, and with Isaac, and with Jacob." But we have not been told how "many" can come from the four parts of the compass by one act: neither have we been told how these four groups can sit down by a single act. Thus, instead of refuting, it gives strength to our view of the matter; for it would take four acts for them to come, and four acts for them to sit down.

"One baptism," Eph. 4:5, means one rite of baptism, without any reference to the number of acts to perform it. Besides, there is no command here telling how to baptize; whether with one



or three acts. By analogy, one baptism is like one whipping, one churning, one washing, one hopping, and many other similar combinations, that require repeated action. And triune baptism, is one baptism in three immersions.

We are told "Christ did not die but once, and was buried but once." But his death was caused by a number of acts, and when he was buried, he was first wrapped in "fine linen," next placed in a vault and the door of the tomb was closed—he was buried, but not by a single act. And in our practice in baptism, we are "buried in baptism, planted together in the likeness of his death, and are born anew" but once.

No author or translator has yet rendered Eph. 4:5, one dip. But I am told the Emphatic Diaglott renders it "one dipping," not one dip. Father and son, and Holy Spirit, are one, (I John 5:7) yet three. "He that planteth and he that watereth are one," (I Cor. 3:8) yet two. "Husband and wife are one," yet two. Bread and wine constitute one communion. Just so three immersions constitute

one triune baptisms.

### Concluding Facts

1. John the Baptist introduced the only form of Christian baptism.

2. Jesus submitted to this one form.

3. Jesus placed his law behind this one baptism.

4. This law demands baptism into each separate name of the Trinity.

5. Triune baptism harmonizes with the Trinity in unity.

6. Triune baptism is the only form that harmonizes with the figures referring to it.

7. Triune baptism meets the demands of the baptismal formula, no other form of baptism will.

8. Triune baptism is the form of baptism handed down to the subapostolic church.

9. Triune baptism is the only baptism recognized by the general church during the first twelve centuries.

10. The commission (Matt. 28:19) is never used to prove any other than triune baptism. This alone, shows it does not teach single immersion.

11. No man has ever found the origin of triune baptism this side of the

great commission given by the Master himself.

12. Baptizo, the one word exclusively used by Christ and the apostles to express baptism, is a frequentative, and indicates repetition of the act in baptism.

13. The three prepositional adverbial phrases in the commission, indicate the number of repetitions—three.

14. Triune baptism has an unbroken chain of historical statements from the apostolic age down to the present.

15. Triune baptism, only, has been practiced by Greek and oriental churches.

Much more might be said, but let this suffice.

### A HEAVENLY FATHER'S CARE

Mabel Wells

Have you ever thought of God's care this way?

Someone has said, "Look back and see the marvelous provision that the Heavenly Father has made for every one of us. There was a time when we were all want. If we could have anticipated our coming into this world no dream of horror could

have seemed so dreadful. If we could have stood and said, "I am going into that strange world, the most helpless thing in it. I shall know nobody, no one will know me. I shall not be able to understand their language and I shall not be able to understand my own wants, much less to tell them to anyone else. I shall be so little no one will care for me; I shall be in everybody's way and quite unable to get out of it."

O, the agony of it. The angels surely shuddered the first time they saw a baby, and wondered that God dared make anything so awful in its helplessness.

No terror that ever came into a man's mind in thought of going out of this world would have compared with that terror of coming into it.

How beautifully God has arranged all things.

And lo! We came—and a mother's love over us. O the marvelous and perfect ministry! Little—and yet because little so unutterably dear. Weak—yes, omnipotently weak. Waited upon, day and night with a service unwearied, a service that found its heaven in its ministry. The power that made

a mother is the power that can be trusted for ever and ever.

Now may we think of our gracious God speaking to us, "Come, let us reason together my child. There was a time you were all want, didst thou lack anything? Was not every need supplied? And the love (God's love) that fashioned the mother for thee at the beginning of thy life is the love that still holds thee dear, caring as surely and sacredly for the wants of manhood and of old age as for the wants of the little child."

The little child lies in the mother's arms, ignorant indeed—all that it can do is to delight in that ministry of love. This love unlocks chambers of the heart and claims them for its own, which the wise and prudent never knew. By the infinite gentleness and patient help of the mother to the child, God would make Himself known to us. So stretch forth to Him the helpless hands, lift up to Him the longing eyes.

Brethren and Sisters let us think on these things. Recall if you will, the time you were born into the kingdom. How helpless we

felt before God. Yet we were willing to come, willing to surrender our all to a kindly Heavenly Father who promised to care for us. Has He not said, "I will never leave thee, nor forsake thee. The soul that on Jesus hath leaned for repose, I will not, I will not, desert to its foes; that soul though all hell should endeavor to shake, I will never, no, never, forsake."

He has placed within the soul that something that no other but He can satisfy. A thirsty, hungry longing. So we came, we entrusted our all to Him, for He promised to supply all our need according to His riches in glory.

Jesus, the Son of God, came to reveal this kind Heavenly Father.

He often used a bird, a flower, a little child to teach the most sacred lessons. The very things in common everyday life.

Can you picture the Son of God stooping to pick a flower from the field. Here, learn of God, He would say, "Its maker is your Heavenly Father. If He so clothe the grass of the field, shall He not much more clothe you, O ye of little faith?" Hear-



ing the song of the bird, He would say, "Behold the birds! Your Heavenly Father feedeth them. Are ye not much better than they?"

Another time He took a little child and set it in the midst of them and said, "Unless ye become as little children ye cannot enter the kingdom."

It is good to mingle with the children and study the characteristics of a child.

So our Heavenly Father has made every provision, both temporal and spiritual, and by all this, He would win our hearts love.

Dear sinner friend, you are receiving all these same temporal blessings. Year after year the little patch of soil you call your own is yielding the fruit of God's creation, but you are dead in trespasses and sin and you do not offer up the offering of praise and thanksgiving. You do not hear the sweetness of the song of the bird. Your eyes do not see the beauty of the Lord. It is your privilege. He is trying to win you, He is drawing you, tugging at your heart but you seem to be unconscious of His goodness. You must seek God,

those who seek Him with the whole heart shall find Him. He does not force, but He pleads, softly and tenderly.

## CONVERT OR CONFRONT

Cleo C. Beery

Something has happened to Christendom. That little group of men who were once accused of turning the world upside down has developed into a large mass of professing Christians, numbering millions, who are strangely impotent. Whereas in apostolic times almost the whole city came together to hear Paul preach (Acts 13:44) today only a small per cent of professing Christians even attend their own church services regularly. No matter how great the preacher; no matter how much truth is presented from the pulpit; no matter how spiritual the worship in the church; the people are not there. Throughout America, a handful attends church while a crowd attends the movies. A few listen to the minister, while millions listen to the radio. A. cartful goes to church,

while a throng goes to the races. Let us be honest enough with ourselves to admit the truth. Great numbers of American people today are not interested in going to church. The Christian church, the Christian minister, and the Christian church member are not challenging enough today to command the attention of the public. Something has happened to Christendom.

What is the result? Church rolls are filled with the names of people, who, while they name the name of Christ, live like heathen. Out beyond this fringe is a whole nation of spiritually illiterate boys and girls, men and women, who have not come under the influence of the Sunday school or the church. No longer may we appeal to people to follow the truth and accept Christ. They do not know the truth. They have not read the Bible. They have not seen the cross of the crucified Christ. They have not heard the preaching of the gospel of good news. Governments, institutions, and people move on their selfish way, ignoring the voice of the church, heedless of the Redeemer. We, who would follow Christ, find ourselves living not in a Christian community, but one where evil and paganism is permeating the very foundations of our society. Unrighteousness crowds in upon us. Evil confronts us. It is an ugly picture. We have built Sunday schools, and beautiful churches, and wonderful programs. Yet we are not reaching the people. What can we do about it? That is not quite the question. What must we do about it? That is the real problem. For we Christians have only one of two choices. We must either convert evil men, or else we must confront their evil works. Men are not dead. Neither are they inactive. They will either do good, or they will do evil. They will either follow Christ, or they will follow paganism. There is no other choice. Too long we professing Christians have been sitting in our comfortable pews saying, "Why don't the people come to church?" How strange those words must sound to our Lord and Master who in his last commandment said, "Go ye!" "Go ye and preach!" "Go ye and teach!" "Go ye and make

disciples!" "Go ye and baptize!" That is a challenge to every one of us. It is a command to all who have named the name of Christ. "Go ye!" It applies to ministers, to deacons, to Sunday school teachers, to fathers, to mothers, to neighbors, to all Christians. Go ye! Preach! Teach! Make disciples! Baptize! We must either convert, or confront men. Go ye!

There has grown up in the Christian fellowship a certain amount of respectable irresponsibility. Have we not done our part? Don't we have a good church? a good minister? an excellent Sunday school? a fine choir? Then why don't the people come?" And in our smug content we have been satisfied to think that our duty was done when we invited people to come to church, almost forgetting that Christ's command was to go to the people. We have been willing to live next door to a neighbor for ten years without that neighbor being converted. We have been expecting the Sunday school teacher to convert our children, and therefore have not asked them to accept Christ as we dwelt within

our own home. We are facing heathenism in America today because we have cried, "Come to church," when Christ commanded us, "Go!" One of the secrets of the power of the early apostles was the fact that they went everywhere preaching the gospel. They did not wait for folk to come to church. They went to the people. They went into homes; they stood on street corners; they admonished kings and rulers. The public cannot ignore men who go! "Go ye!"

But Christ's command is more than a mere command to go. It also demands that we preach, teach, make disciples, baptize. That means conversion. To all of us today there comes the subtle temptation to extend Christ's kingdom by other means than conversion. We put greater faith in governments, in laws, in education, in science, in inventions, even in war; hoping that they will bring in a new age. We forget that Christ would have us teach, make disciples, baptize. There is no alternative for conversion. There is no substitute for the new birth. Men must be converted. Men



must be born again. "Go ye ... preach ... teach ... make disciples ... baptize!"

—Gospel Messenger.

## THE CHURCH OF CHRIST STANDS FOREVER

Katie Carpenter

It was built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. (Isa. 28:16)

"Therefore thus saith the Lord God, Bhold, I lay in Zion for a foundation a stone, a tried stone, a precious stone, a sure foundation; he that believeth shall not make haste."

(Matt. 16:18) "And I (Christ) say unto thee, that thou art Peter, and upon this Rock I (referring to Christ) will build my church; and the gates of hell shall not prevail against it."

(Matt. 28:19-20) "Go ye therefore and teach all nations, etc., teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world, amen."

The church is the kingdom of Christ. (Luke 1:33) "And he (Christ) shall

reign over the house of Jacob forever; and of his kingdom there shall be no end."

(Dan. 2:44) "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

(Dan. 7:27) "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most high, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey him."

(Isa. 60:12) "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."

Its rest and Habitation for ever.

(Psa. 132:13) "For the Lord hath chosen Zion, he hath desired it for his habitation."

David says, "This is my rest forever; here will I dwell; for I have desired it." (Eph. 2:22. "In whom ye also are builded together for

an habitation of God through the spirit."

The House of the Living God.

(Tim. 3:15) "In the house of God which is the church of the living God, the pillar and ground of the truth."

The fold of which Christ is shepherd. (Eze. 37:24-25) "They shall also walk in my judgments; and observe my statutes and do them, and they shall dwell therein, even they, and their children, and their children's children forever and my servant, David shall be their prince for ever."

(Jno. 10:16) "And other sheep I have which are not of this fold: them also I must bring and they shall hear my voice; and there shall be one fold and one Shepherd."

The body of Christ which is the head. (Eph. 5:23-27) "Christ is the Head of the church and He is the Savior of the body. Christ also loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word, that he might present to himself a glorious church, not having spot or wrinkle or any such thing; but that

it should be holy and without blemish.'

God's Covenant With Her is an Everlasting Covenant of Peace. (Eze. 37:26-27)

"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them and will set my sanctuary in the midst of them for evermore." (Isa 54:10.)

The mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed."

(Isa 9:6-7) "The mighty God, the everlasting Father, the Prince of Peace, of the increase of his government and peace there shall be no end."

Confirmed by a Solemn Oath, Never to be Altered Like that Made by Noah.

(Isa. 54:9) "For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee."

A Covenant Like That of the Day and Night to Stand for all Generations. (Jer. 33:20-21) "If ye can break



my covenant of the day, and my covenant of the night, and that there should not be day and night in their seasons; then may also my covenant be broken with David my servant that he should not have a son to reign upon his throne."

God Shall Be Her Everlasting Light. (Isa 60: 19:20) "The sun shall be no more thy light by day; neither for thy brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory, thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

Brookville, Ohio.

### IS RELIGION DEAD IN AMERICA?

L. B. Reed

Churches go on talking as though most folks paid serious attention to them. They must think that this is true. It is not true. Less than half of the people of the United States have even a nominal membership in any

church. Of those who do belong, only about one-third go to church on any given Sunday—one in six of the whole population.

I should like to see the churches face the fact that, to the average citizen and his wife and his up-growing sons and daughters, organized Christianity no longer seems to matter much as a vital force in American life.

If the churches are really under the impression that they have much hold on the rank and file of Americans, let them consult the chaplains in the army, navy and marines. There are a few chaplains—it is true—who tell tall tales of religious enthusiasm among the men, though even they rarely claim that there is visible or audible much of any love for the churches as such. But most chaplains are disillusioned. They are like those in one large group of educated and highly placed padres, in the forces, who wrote recently to their friends a round-robin letter which said, in part, "We are shocked by the almost complete lack of interest in Christ or Christianity which we observe in the men and women to whom we minis-



ter. . . . They are not anti-religious. They simply do not care or know what Christianity or any other religion is or teaches."

As for what the churches think and say, what influence does that have on the handling of American politics, the conduct of American politics, the conduct of American education, the regulation of marriage and divorce, or on sex and drink, on how industrial disputes are settled, or how we carry on business?

As a plain matter of fact, religion in this country is generally regarded as a tolerated pastime for such people as happen to like to indulge in occasional godly exercises. I should like to see the churches recognize that they have been pushed into the realm of the non-essentials, and to persuade them to fight like fury for the right and the duty to bring very act of America and Americans before the bar of God's judgment.

The leaders of both Catholic and Protestantism—it is true—are making valiant claim to such a right and duty. But the great mass of church members are content to regard the

churches as private culture clubs, nice for christenings, weddings and funerals. Most church members readily agree with the unchurched majority that it is not the proper business of the churches to criticize America or Americans, even though anyone with eyes can see that the country and its people are living increasingly a self-seeking and lawless life. Our free institutions are in danger and, as citizens, we grow less and less competent to put the general welfare ahead of individual and class cupidity.

In the second place, I should like to see the churches do more teaching and indulge themselves in less oratory and self-centered activity.

Here in America we have too long believed that this world is all the world there is, and that the only goods worth working for are things, money, amusements, excitements, applause and worldly power. We have come to put our trust for future welfare chiefly in multitude of gadgets, physical and political. Thousands are being awakened by the war. There are

already plenty of people, and there will be more, who want to learn about a way of life which is not that of mere producers, consumers and cannon-fodder.

I wish the churches would relearn what they have too much forgotten; namely, how to worship God in spirit and truth. One often gets the impression that neither pastor nor people really believe in God; if they did, there would be more humility, a greater awe, a more simple adoration. The average church service is not religious enough—is scarcely religious at all.

The existing churches may continue to deteriorate until they have become a laughing stock of angels and men, but the church of God cannot be stopped. Why? Because men need God and because God's love for them is inexhaustible.

Lapine, Ore.

A pessimist feels bad when he feels good for fear he'll feel worse when he feels better.

### TAKE HEED

Perhaps when we stand before the great judgement

seat, the bar of God on high, many of us may realize, too late, that those elders whom we have persecuted, because we thought them throwing clubs, were only, with the most God fearing love, laboring to persuade us of our sinful ways and that we might return unto God.

Geo. O. Frick.

### NOTICE

Inasmuch as it has been decided not to hold a General Conference in 1945, the officers of District conference of District No. 2 feel it unnecessary to hold a District Meeting this year.

Let us hope and pray that conditions may improve so that we can carry on the regular activities of the church in 1946.

Committee.

Watch ye, and pray.

### OBITUARIES

HARRIETT J. MANKIS SINES

Was born of the flesh May 6, 1871, and of the spirit by baptism in the year of 1887. That which was born of the flesh has ceased to live on



earth, but that which was born of the spirit lives on forever amid the saints in glory.

She was united in marriage to Henry B. Sines in the year 1885. Bro. Sines preceded her in death July 25, 1932. To this happy union were born eight sons and four daughters. Two sons and two daughters preceded her in death. She leaves to mourn her departure six son and two daughters: Jasper S. Sines, Thomas, W. Va., Jonas W. Sines, Perry H. Sines, Charles H. Sines, Theodore E. Sines, Oakland, Md., Lester E. Sines, Cresaptown, Md., Sarah M. Lewis, Terra Alta, W. Va., Edith M. Friend, Oakland, Md., 45 grandchildren, 31 great grandchildren, and many other relatives and friends.

In the early morning of January 20, 1945 her beautiful spirit left its death chamber and went home with the angels at the age of 73 years, 8 months and 14 days. It comforts our hearts to know that she was conscious to the last. Sister Sines was beautiful in life and in character. The circle of her friends extended as far as she was known. Her love and kindness always made friends, was always ready and willing to help in time of need or illness. Sister Sines was a faithful charter member of the Swallow Falls Dunkard Brethren church. Her life in Christ—like sunshine dispelled the shadows of gloom in her home. Her face, while toiling in the various tasks of life, shone like a cloudless sunrise. She was always good, kind, and true. Children, relatives and friends will sadly miss the tender touch of her willing hands in loving service. Since her departure heaven seems nearer, richer, and sweeter now that

she has gone to live up there forever with Jesus her Saviour.

Funeral services were conducted from the Swallow Falls Dunkard Brethren church in charge of Elder W. A. Talyor, assisted by Elder Z. L. Mellott and Rev. C. C. Skipper from I Sam. 20:3, John 11:28, and Psalms 23. She was laid to rest in the Bray cemetery.

### IN MEMORIUM

In loving memory of our dear husband and father, who was taken from us so suddenly on February 17, 1944.

Out of the shadows God took you  
To His heavenly home above;  
Where dwell only joy and gladness,  
Peace and eternal love.

We think of you ever in silence,  
No eyes can see us weep.

But many silent tears are shed  
While others are asleep.

When the evening shades are falling  
And we are sitting 'all alone,  
Then comes that silent longing—  
If you only could come home.

You bade no one a last farewell,  
You said goodbye to none.

Your loving heart just ceased to  
beat;

Before we knew it you were gone.  
No one heard the door that opened  
As he passed beyond our call.

Soft as loosened leaves of roses  
One by one our loved ones fall.

But somewhere, out on the hilltop  
Of that country that knows no pain,  
He will stand in that beautiful doorway,

And bid us welcome again.

Mrs. L. P. Pike and Family.

Love thy neighbor as thyself.



**JUST A MOVING DAY**

Sunbeams once played on the home-  
stead,

Now, no halo as before;  
Bounding feet once crossed the  
threshold—

Now none waiting at the road;  
But their voices heard in glory,  
Tell they live forevermore.

Thus we hear strains more exult-  
ant,

Falling sweetly on the ear,  
Telling of the home in glory,  
Bidding us be of good cheer;  
Time rolls on—reunion awaits us  
With those whom we hold so dear.

While we tarry here as strangers,  
In these bodies made of clay,  
Faith assures a tale of comfort—  
Just these bodies will decay;  
We ourselves shall keep on living,  
Death is just a moving day.

L. M. Zimmerman.

Every day is a fresh beginning,  
Every morn is the world made  
new.

You who are weary of sorrow and  
sinning,

Here is a beautiful hope for you;  
A hope for me and a hope for you.

—Susan Collidge.

**AT SUNSET**

It isn't the thing you do, dear,  
It's the thing you've left undone  
Which gives you the bitter heart-  
ache

At the setting of the sun;  
The tender word unspoken,  
The letter you did not write,  
The flower you might have sent,  
dear,

Are your haunting ghosts at  
night.

The stone you might have lifted

Out of your brother's way,  
The bit of heartsome counsel  
You were hurried too much to  
say;

The loving touch of the hand, dear,  
The gentle and winsome tone,  
That you had no time or thought  
for,

With troubles enough of your  
own.

These little acts of kindness  
So easily out of mind,  
These chances to be angels,  
Which even mortals find—  
They come in night and silence,  
Each child reproachful wraith,  
When hope is faint and flagging,  
And a blight has dropped on faith.

For life is all too short, dear,  
And sorrow is all too great,  
To suffer our slow compassion  
That tarries until too late.  
And it's not the thing you do, dear,  
It's the thing you leave undone,  
Which gives you the bitter heart-  
ache,

At the setting of the sun.

Selected, Ethel Beck.

**A PRAYER FOR THE NEW YEAR**

Dear Lord at the beginning of this  
New Year,

Wilt Thou continue by my side—  
ever near;

Be thou my compass, and Guide  
along the way,

And help me to live for Thee day  
by day.

As I am traveling life's troublesome  
road.

May I help carry some struggling  
souls load;

And by helping a bit and doing my  
share

I may find my cross much easier  
to bear.

I need Thee Lord, Thou knowest my  
heart,

I need the blessings that Thou  
doest impart,

Dear Lord please lead me all year—  
every day,

Help me to trust thee, My Saviour  
always.

—Ben Kesler.

Nay, all by Thee is ordered, chosen,  
planned;

Each drop that fills my daily cup  
Thy hand

Prescribes, for ills none else can  
understand:

All. all is known to Thee.

### ADULT SUNDAY SCHOOL LESSONS

Jan. 7—Exod. 1:1-22.

Jan. 14—Exod. 2:1-25.

Jan. 21—Exod. 3:1-22.

Jan. 28—Exod. 4:1-31.

Feb. 4—Exod. 5:1-23.

Feb. 11—Exod. 6:1-30.

Feb. 18—Exod. 7:1-25.

Feb. 25—Exod. 8:1-24.

Mar. 4—Exod. 8:25-32;  
9:1-12.

Mar. 11—Exod. 9:13-35.

Mar. 18—Exod. 10:1-23.

Mar. 25—Exod. 10:24-29;  
11:1-10.

### PRIMARY SUNDAY SCHOOL LESSONS

Jan. 7—The Wise Men and Their  
Gifts. Matt. 2:1-12.

Jan. 14—Jesus in the Temple. Luke  
2:41-52.

Jan. 21—Jesus Baptized and Tempt-  
ed. Matt. 3:13; 4:11.

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Jno. 1:19-51.

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2:1-11.

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Fasting. Matt. 6:1-18.

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6:19-34.

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1:23-45.

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ward. Mark 2:1-12.

Mar. 18—Jesus' Helpers and Their  
Work. Matt. 10:1-15.

Mar. 25—Jesus' Power Over Storms.  
Matt. 8:23-34.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

### CHRIST IS RISEN

"And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightening, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, fear not ye; for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay." (Matt. 28:2-6.)

In these few simple statements Matthew portrays to us some of the events connected with one of the most remarkable events to occur in the history of the world. The resurrection of our

Lord Jesus Christ from the dead remains to this day, almost two thousand years later, a gleaming ray of light that shines with renewed brilliance in these dark days of the world in which we live. As we think about the miraculous power that was demonstrated on that memorable morning and contemplate its meaning to us and the possibilities of a future experience of being called forth in like manner, we are thrilled and exultant.

The fact is, this Christ who so gloriously triumphed over death and the grave is the only ray of hope, the only door of escape that men have from the tumults, darkness, degradation and condemnation of this world that is destined to go down in flames and fervent heat. "But the day of the Lord will come as a thief in the



night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (II Pet. 3:10.)

The natural man cannot understand the resurrection from the dead and so men ask, by what power was Jesus brought forth? This question is definitely answered in various places in the scriptures. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead—who verily was foreordained before the foundation of the world, but was manifest in these last times for you. Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." (II Peter 1:3, 20, 21.) In these lines it is revealed that it was the power of God that raised Jesus from the dead, to the end that our faith and hope might be in God. Is it not true that when men have faith and hope in God they seek and find salvation

through his power? This was evident in the experience of the Thessalonian brethren of which we have record: "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; . . . and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." (I Thess. 1:8-10.) "And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it." (Col. 2:15.)

In these various references mention is made of the fact that the power of God brought about this victorious life from the grave and it is revealed that because of the reconciliation which was purchased by the blood of Christ that we poor weak and sinful creatures can have this same power that will give us victory over the principalities and powers of this world, and over death and the grave. "But ye are not in the flesh, but in the Spirit, if so be

that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." (Rom. 8:9-11.)

The means whereby we may receive this Spirit of God is given by the apostle Peter in these words: "Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.)

As we meditate upon this wonderful provision that our God has made for us through the Lord Jesus Christ we feel to join with David of old in these words: "Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One

to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance." Surely those of us who have turned to the Lord and found salvation can pause with rejoicing and commemorate this glorious triumph of our Lord over the world.

### NOTICE

We now have the new mailing sheet in use and the date on the label of your Monitor should give the correct expiration date. If there are errors notify us.

—Editor.

### MY LIFE STUDY OF THE SCRIPTURES

B. E. Kesler

#### Laying on Hands After Baptism

1. It is scriptural to lay on hands after baptism, by the ministry.

(a) It was an apostolic practice.

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and

## BIBLE MONITOR

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West Milton, Ohio, April 1, 1945

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John, who when they were come down, prayed for them that they might receive the Holy Ghost; (For as yet he was fallen on none of them, only they were baptized in the name of the Lord Jesus.) Then they laid their hands on them, and they received the Holy Ghost." (Acts 8: 14-17.)

Now this is the first group of converts after Pentecost. On Pentecost Peter told them to repent and be baptized and they would "receive the gift of the Holy

Ghost." From these two apostolic examples, four facts are clearly set forth: Those converts did not receive the Holy Ghost before baptism; but they did receive the Holy Ghost after baptism. God has not changed this plan and order of procedure. It's the Bible order. Neither did they receive the Holy Ghost until hands were laid on them.

In his travels, Paul came to Ephesus where he found twelve men who had been baptized, whether by John or some one else, it matters not; yet, they did not receive the Holy Ghost until after baptism, but, "when Paul laid his hands on them, the Holy Ghost came on them." (Acts 19:5-7.)

(b) It is one of the "first principles of the doctrine of Christ. "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, of the doctrine of baptism, and the laying on of hands." (Heb. 6:2.) Here Paul tells us "laying on of hands" is one of the first principles of the doctrine of Christ." How about it if we refuse to practice it? But we are



asked if we can bestow the Holy Ghost by laying on hands? No, but God can, and he did in apostolic times, and he can and does do it now.

(c) Apostles and elders approved it by sending Peter and John to perform it on the Samaritans whom Philip had baptized. (Acts 8:12-17.) Elders should still approve it and see that it is practiced now.

(d) Apostles got it from Christ.

"But I certify you, brethren, that the gospel which I preached unto you is not after man; for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." (Gal. 1:11-12.)

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord." (I Cor. 14:37.)

(e) We get it from the apostles.

"Now I praise you brethren that ye remember me in all things and keep the ordinances as I delivered them unto you." (I Cor. 11:2.) "Therefore, brethren, stand fast and hold the

traditions as ye have been taught, whether by word, or epistle of ours." II Thess. 2:15.) Here Paul tells us to hold the commandments and traditions as he delivered them to us, because they are the Lord's commands.

(f) Jesus, the apostle, Paul, elders and I, are agreed on the matter of laying on hands on the baptized. What do you say? Are we wrong on this matter?

(g) This apostolic practice has never been repealed by Divine authority. God conferred the Spirit in apostolic times by the imposition of hands, and he has not changed the plan or method. Shall we obey or refuse to obey?

(h) It was practiced by the primitive churches.

(Tertullian's Writing, 1, P. 239. Eusebius' Eccl. Hist. P. 273, Bingham's Antiquities, 1, 554; Neander's Ch. Hist. P. 315.)

Those primitive churches got the laying on of hands and prayer from the teachings of Christ and the apostles. We get it from them and hold it to be necessary as a command from Christ taught by the apostles, and practiced by the primitive

churches, and as our scriptural duty. God will take care of the bestowal of the Spirit when we meet the conditions upon which it is promised, and not until then.

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### THE FIRST RESURRECTION

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Paul Brumbaugh

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I have given much thought as to the first resurrection, and as to what form the righteous shall be in the change of form on that resurrection morning. I have been searching the scriptures and have found several passages along this thought that has eased my mind. When the sound of the trumpet at Jesus' coming the righteous dead shall come forth and the righteous that still live on this sin cursed earth shall be changed in a moment of time or the twinkling of the eye. (I Cor. 15-52.) As the grain which we sow in the ground is not the same grain we harvest but decayeth away and a new grain comes forth so shall this mortal body be planted beneath the sods of the grave to go back to dust from which God made it. We

have in Gen. 2:7, God formed man from the dust of the ground. We shall lay off this mortality and put on immortality, this corruptible and put on incorruptible. It is sown in dishonor, raised in glory. It is sown a natural body, raised a scriptural body. This natural body is earthly, the spiritual body is heavenly as we have in (I Cor. 15-49) As we have born the image of the earthly so shall we bear the image of the heavenly. We have in Gen. 1:26-27, God made man in his own image and likeness so therefore the incorruptible body that comes forth on that resurrection morning shall have the same form as the natural body but will be incorruptible. Jesus had the same form as our natural body, but I do not believe it ever was a corruptible body. Jesus ascended up into heaven with the same body as doubting Thomas thrust his fingers in his wounded side and saw the prints of the nails in his hands and feet. We have in (Luke 24-51, "And it came to pass, while he blessed them, he was parted from them and carried up into heaven."

We also have in Acts 1:

9-11, "And when he had spoken these things, while they beheld, he was taken up and a cloud received him out of their sight, and while they looked steadfastly toward heaven as he went up, behold two men stood by them dressed in white apparel. Which also said, ye men of Galilee, why stand ye gazing into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." As we are to bear the same image as the heavenly (I Cor. 15-49), and the heavenly ascended up into heaven in the same body he went about preaching and healing and also, God made man in his own image, the righteous will come forth with an immortal, incorruptible, never dying spiritual body to meet Jesus in the air. This body will not be flesh and blood for we have in I Cor. 15:50, "Now this I say brethren, that flesh and blood cannot inherit the kingdom of God. Neither doth corruption inherit incorruption."

We have in Rom. 8:29, "For whom he did foreknow he also did predestinate to be conformed to the image

of his son that he might be the first born among many brethren." As Christ was to be the first born in resurrection and came forth from the grave in the same form of body he was buried, the same body that was crucified and had the same marks of the prints of the nails in his hands and feet, and the same wounded side that doubting Thomas beheld, so shall we have the forms of our natural body, but will not be flesh and blood, but an incorruptible never dying spiritual body in the same form as our natural body to dwell with Jesus and all the saints throughout all the ceaseless ages of eternity.

May we all strive to live closer every day and keep our minds on heaven and heavenly things at all times, for if we stop to realize if God Almighty would withdraw his divine power for just a second of time where would we be. We have no power except it comes from higher up. May we all live as good as we can every day and pray to God that we might have a part in that first resurrection for the scriptures tell us, blessed is he that has part in the first resurrection. May we all



try to make our Christian light burn a little brighter as at times I think our lights get pretty dim and sometimes you can't even tell there is a light at all. Let the Bible be our literature for there's plenty to learn every day. Let us all be waiting and ready to go for such an hour that the Son of man cometh no man knoweth, not even the angels in heaven. We are in the latter days according to be fulfilling of the Bible.

### THE BREAD OF LIFE

A man can stay alive a long time on one meal a day, and on very poor quality of food, he can stay alive but he will not enjoy it, he will not enjoy his experience.

It is just as foolish to try to maintain the spiritual glow, to be a happy Christian and be fed on only one's hurried thoughts about God.

The human spirit demands that it be fed with the bread of life. Man needs to worship. Every person needs to pray. No man among us is perfect.

We are saved by letting the claims of Christ lay hold of us. We need a steady diet

of worship, study, and meditation on God's word.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." These are our Master's own words.

Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes away any of the relish for spiritual things, in short, whatever increases the strength and authority of your body over your soul, "that thing is sin to you," however innocent it may seem to be. Let us examine ourselves.

We need to exercise the spiritual man. Work if we are to be the kind of person who measures up to the name of Christian.

Christians need to keep off the starvation ration and be in their place of worship when the bread of life is broken, that all might feed on this bread from seaven, and grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ."

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled."—Gleanings.

Addie Royer.

## THE OLD TIME

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Eleanor J. Brumbaugh

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Few people care to hear about the old time. They want new things. New ideas, new thoughts, new styles, new automobiles, and new everything. Why does Peter call attention to the old time? Why are people telling about the way we used to do? Are we not done with it? Do not call it up. We are tired hearing about the way things ought to be. We are done with these old things. Throw them away and take the new. Just think a minute. We still need some of the old things. The Bible is not a new Book, but we want to keep it. It is a new Book in a way. We are constantly finding in it new thought. God reveals to us wonderful things, as we read and study it. Some people keep it because they think it "bad luck" not to have a Bible in the house, and sure it is. Sometimes it is almost lost, covered up with papers, magazines, hic-a-hac, sewing that must be done, and what not? But we must find it, read it,

study it, teach it to the children. Do not think the Sunday schools are doing enough. The home must do its part. Nothing can take its place in this work. Parents who are not teaching God's Word to their children fail in a most important work. We must live it ourselves and teach it to the children. If we will not, our country will be in a worse condition later on. Do not allow anybody to lead you to think it is too "old timey." Peter tells us in the scripture how the women of old time dressed. You do not want to be told how to dress, but you ought to use better judgment, and help yourself better along this line. A soloist sang, "Naked, come to Thee for dress," when she surely should have helped herself.

We should not call on God to do the things we will not allow Him to do for us. His Word has many suggestions. We will not heed them. Fashion plates are consulted, and the unreasonable, unrightly things of the world are chosen. People say that Christian women are sensibly dressed, but they themselves cannot resist the new styles. Many

are ashamed to wear "out of date" things, and the Lord is ashamed of the things they put on. They throw away, give away and destroy enough to wipe out the deficit twice and have some left. What a shame to waste as some do! "And God shall bring every work into judgment, with every secret thing." Because the Book says so, some people are trying to disbelieve it. They try to cover the truth with error. Not willing to witness for Christ. When people did so in the old time they were finished. God has not changed.

Peter shows us in the first verse of this chapter how women may be soul-winners—the married woman. He is speaking of women of the old time and of this new time. If a husband has set himself against the Word of God, not willing to obey, there is still hope that, without the Word, he may be won by the conversation and life of the wife, hearing her words, and knowing her chastity! Praise the Lord! These are instances in this time of wonderful victories for God, in the kind words, and loving deeds of a wife. What patience, what pray-

ing, and wisdom, to reach loved ones! Sometimes a wife, sometimes a husband, a son or daughter. Outward adornment is a help or a hindrance, whichever we make it. The ornament of a meek and quiet spirit is, in the sight of God, of great price, in soul winning. Study the third and fourth verses of this chapter. It is worth while, for we do not seem to know how to dress. Peter thinks we do not, so he tells us. Let us give heed, that we may be more efficient in bringing souls to Christ. The seventh verse is a help to avoid hindrance in prayer. Follow each verse to the end of the chapter, and we have a rich study that will help us to right living. This was spoken and written in the old time, but it is not "out of date."—Selected from the Gospel Messenger, August 30, 1924 by Zora Montgomery.

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### RECEIPT FOR A HAPPY LIFE

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Take a large quantity of cheerfulness and let it simmer without steeping. Put with it a brimming basinful of kindness. Then add a



full measure of thought for other people. Mix into these a heaping tablespoonful of sympathy, flavor with essence of charity and stir well together and then carefully strain off any grains of selfishness. Let the whole be served with lovesauce and fruit of the spirit.

Sel., Levi G. Kline.

### COMMANDMENTS CHRIST'S

Rosalie I. Strayer

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: And lo. I am with you always, even unto the end of the world." (Matt. 28:19-20.)

Now I would like us to consider for a while what is meant by the phrase, teaching them to observe all things, whatsoever I have commanded you. What are those commands? We will list a few.

First we will take the one that is most clearly in view,

baptism. This verse says, baptizing them in the name of the Father, and of the Son and of the Holy Ghost. This teaches us clearly that we must be baptized. Since these are Christ's own words we would not be able to reject them surely. Baptism is necessary to fulfill all righteousness. "And Jesus answering said unto him, suffer it to be so now; for thus it becomes us to fulfill all righteousness. Then he suffered him." (Matt. 3: 15.)

Second Witnessing. If we have been converted and repented and been baptised then we will want to tell others or witness. The apostle John says, "This is He that came by water and blood, even Jesus Christ; not by water only but by water and blood. And it is the spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which hath testified of his Son. He that believeth not God hath made him a

liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." (I John 5:6-12.) We see by this verse that if we have the Son we have life, and if we have the Son and life that life will shine out and be a witness to the world and others will see and follow.

Third what are some of the ways in which we will mutely bear record of our Christ life? First and foremost is our dress and conduct. Christ said, "And he said unto them, ye are they which justify yourselves before men, but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." (Luke 16:5.)

Stylish clothes were one of the things He was meaning, for they certainly are highly esteemed among men "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Romans. 12:2.)

Here we are told not to conform to this world. Certainly fancy clothes are a part of "this world" so we should not have part with them. Further we are instructed by Paul in this way. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." (I Tim. 2:9-10.) Paul is very plain in this. We are to be adorned in modest apparel.

It has impressed me very forcibly of late years how immodest the apparel of the world is and how little shamefacedness and sobriety there is among women, sorry to say even in our own church. It is certain the the brevity of the dresses in all ways is most immodest. John tells us in all clearness the cause of these things. "Love not the world neither the things of the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world.

And the world passeth away and the lust thereof; but he that doeth the will of God abideth forever." I John 2: 15-17. Then if we will believe this scripture we see that if we follow the world and the lust thereof we do not have the love of God in us. If we desire any small part of the dress of the world we are not filled with the love of God.

Second in our silent ways of bearing witness is our prayer veiling. This we are commanded to wear by the inspired writer Paul. "But I would have you know, that the head of every man is Christ, and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head uncovered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered let her be also shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is

the glory of the man. For the man is not of the woman but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels." (I Cor. 11:3-10.) Many of our sisters can tell of experiences they have had where this alone was a bright and shining light to bring others to Him.

Fourth, we are commanded to keep the Lord's supper and that of course includes the feet washing and communion. "If I then, your Lord and Master, have washed your feet ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." (John 13:14-15.)

Fifth we are commanded to use the oanointing. "Is any sick among you? Let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord will raise him up; and if he have committed sins, they shall be forgiven him." (James 5:14-15.) This



is less of a direct command than the other mentioned. It is more of a privilege. This is our blessed privilege or reward if we have Him in our lives and show it as we have pointed out.

It is necessary to do all these things because they are all commandments and He said, "Teaching them to observe all things whatsoever I have commanded you." It is a test of our love to keep His commandments. "If ye love Me keep my commandments." (John 14:15. "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I have commanded you." (John 15:10-14.) "By this we know that we love the children of God, when we love God, and keep his commandments, for this is the love of God, that we keep

his commandments and his commandments are not grievous." (I John 5:2-3.)

By these references we should see clearly that all is a wide reaching word. It includes more than would ordinarily meet the eye. These things need careful meditation and study.

Vienna, Va.

## NEWS ITEMS

### MIDWAY, IND

We met in regular quarterly council March 3rd, 1945. Bro. Paul Morpew opened the meeting by reading Hebrews 6 and commented upon it, then led in prayer.

Elder L. W. Beery, our presiding elder then took charge of the meeting. District meeting delegates were chosen as follows: Ralph Frantz, Paul Morpew and L. D. Wolf.

Suggestions for a minister to hold a series of meetings were heard but our plans have not been completed.

Bro. Beery gave some admonitions against some of the evils of the day which must be kept out of the church and insisted that we dare not tolerate sin within the church.

Having been called to the oversight of our congregation at our last council, Bro. Beery consented to accept the responsibility with the understanding that the following position be taken and recorded in the minutes. The position of the

Midway Dunkard Brethren church on the matter of maintaining non-conformity in dress. Realizing the increasing difficulty in these perilous times of maintaining the true faith of the gospel, and mindful of the scriptural injunction, that ye may be blameless and harmless the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. And inasmuch as there are some in the brotherhood who have not aligned themselves with the decisions of General Conference, for which they have no reasonable excuse, and inasmuch as such conduct is a hindrance to our cause, we the Midway church, in order to protect ourselves from unjust criticism and maintain our integrity in the community as a Dunkard Brethren church decide, that those wishing to partake in the communion service shall line up to the decisions of General Conference in dress and general appearance as found in the Polity Booklet.

The meeting approved this action and we expect to labor for an increase of holiness within ourselves and others.

May God by his loving care and protection keep the church pure and active.

L. D. Wolfe, Cor.

### WEST FULTON, OHIO

We, the West Fulton congregation, expect to have a love feast May 19th, and 20th. It is to be an all day meeting. A hearty invitation is extended to all.

Orpha Beck, Cor.  
Wauseon, Ohio.

### PLEVNA, IND.

The Plevna congregation met in regular council March 3rd at 1:00 o'clock.

Meeting was opened by singing and Bro. Koones read the 12th chapter of Hebrews and led in prayer. Our elder, Howard Surbey, then took charge of the meeting.

All business was taken care of in a Christian manner.

Delegates for District meeting were elected as follows: Bro. Clarence Rush, George Lorenz, Emanuel Koones; alternates: Bro. Leonard Reeves, Levi Miller, Harley Rush.

The church has decided to have a spring love feast May 5th, beginning at 2 o'clock. All who can are invited to come and enjoy the love feast with us.

Bro. Surbey preached to us in the evening on "Temptation" and Sunday morning about "The Church." He gave us many helpful thoughts.

We are saddened by the passing of our elder, Peter Lorenz. He will be greatly missed by all. Our loss is his gain. May we never forget the good sermons and lessons he has taught us.

L. D. Wolf, Cor.

### OBITUARIES

#### ELDER PETER E. LORENZ

Elder of the Dunkard Brethren church at Plevna, Howard county, Ind., for several years, died at 12:15 o'clock Monday morning, February 26, 1945, at his home in Wabash

county, after a four years' illness of carcinoma.

He was born in Howard county, near Plevna, March 15, 1883, the fifth son of a family of nine children of Peter and Mary Caylor Lorenz. He spent his entire life in the neighborhood of his birth. At the time of his death he was 61 years, 11 months and 11 days old.

He has four surviving brothers and three sisters: Charles of New Paris, Fred of South Bend, George of Greentown, Jacob of Kokomo, Mrs. Katie Hormel of Kokomo, Mrs. Tena Weimer of Wabash, and Mrs. Mary Kendall of Greentown. A brother, Henry of Kokomo preceded him in death four years ago.

He was united in marriage in Howard county to Clara Ellen Kendall, September 7, 1907. To this union nine children were born: Raymond and Mrs. Ann Opal Sallee of Kokomo, Richard Paul of Goshen, Mrs. Naomi Surbey of Wabash county, Pete, Jr., of Wabash county, Leona, Almeda and Elma at home and Nancy Miller having preceded him in death December 1, 1934.

Elder Lorenz united with the Dunkard church at the age of 14 years, under the preaching of J. H. Miller of Goshen, Ind. He was chosen as a deacon by the church and after proving his faithfulness in his office he was called to the ministry in June, 1928. He rendered faithful, agreeable and satisfactory service to the church of his choice. His ministry was not confined to his local church but to many churches of the brotherhood where and when called upon as long as his health permitted—he was willing to render service.

He was much concerned for the welfare of his family. In view of

this concern he purchased a farm in Wabash county four years ago and desired that the children take good care of mother.

In his passing the church has lost a beloved elder in service, the family of eight children and 12 grandchildren a sincere father and grandfather; companion a loving husband; community a good neighbor and friend.

When the dark days come and the  
clouds grow gray

And each man must bear them as  
best he may;

With never too much repining.

Bravest is he when the shadows fall  
Who can look thru the gloom of his  
darkened hall,

And see the light of his faith still  
shining.

Truly forlorn is the man who weeps  
When his dead he's buried in floral  
heaps,

And friends his path are lining.

A pitiful creature he is doomed to  
be

If he cannot look thru the gloom  
and see

The light of his faith still shining.

Services were conducted from the Dunkard Brethren church in Plevna by Elder D. W. Hostetler of Montpelier, Ohio, assisted by Elder Emanuel Koonen. Text: Psalms 116:15. Burial in Kendall cemetery.

The family wishes to thank all those who have so kindly remembered them in prayer. Also for the many, many cards sent to Bro. Lorenz during his illness.

Leora Lorenz.

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### CHRIST AROSE

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What has the empty sepulchre



To say to thee and me?  
 It tells us the Savior's death  
 Has set his people free;  
 He died, our sins upon him laid:  
 He rose, because the debt was  
 paid.

O shout ye sons of heavenly light,  
 The Lord is risen indeed!  
 He fills the fathers heart with joy,  
 And meets our every need;  
 Captain of our salvation He,  
 Upon whose head the crown we  
 see.

Beside an empty sepulchre  
 We stand and adore;  
 And now we haste with joy to  
 spread

The news from shore to shore;  
 And sinners who that news believe  
 His resurrection power receive.

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### MEMORIAM

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In loving memory of Harold  
 Eugene Eckert who lost his life on  
 the battle field near Cisterna, Italy,  
 one year ago April 1st, 1944. He is  
 sadly missed by his parents, Bro.  
 and Sister Lester Eckert, brothers.  
 Paul, somewhere in England, Chas.  
 and Lester Lee, and sister, Mary, at  
 home.

I cannot think of them as dead,  
 Who walk with us no more,  
 Along the path of life we tread,  
 They have but gone before.

The Father's house is mansioned  
 fair,  
 Beyond our vision dim;  
 All souls are His and here or there  
 Are living unto Him.

Our knowledge of that life is small.  
 The eye of faith is dim;  
 But I'm content, since Christ knows  
 all,  
 And we let them live with Him.

### MEMORIAM

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In loving memory of Alta Romaine  
 Miller, who left us one year ago,  
 April 1, 1944.

The golden gates were open,  
 A gentle voice said come,  
 And with farewells unspoken  
 You calmly went home.

God knew you were suffering  
 And the hills were hard to climb;  
 So He closed your weary eyes  
 And whispered, Peace be thine.

A loving mother so good and kind,  
 No friend on earth like her we'll  
 find;

For each of us she did her best,  
 We know God grants her eternal  
 rest.

Sadly missed by her boys, Edward,  
 Clair and Gladding and many  
 friends.

A Friend.

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### TOBACCO

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Tobacco is a filthy weed  
 The Devil sowed the seed;  
 It spoils your health, soils the  
 clothes,  
 And makes a chimney of the nose.  
 Levi G. Kline.

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### NON-CONFORMITY

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I as a member of the  
 Dunkard Brethren church  
 wish to announce to the en-  
 tire brotherhood some of my  
 sincere thoughts concerning  
 some things that are still  
 present in our church. The  
 scripture tells me that we

are not to follow after the fashions or the things of the world.

Now I want to ask a question. What is the difference in the sight of Almighty God if a brother goes to the barbershop and tells the barber that he wants a haircut, a shave and his ears and eyebrows trimmed or if a sister goes to a beauty parlor and gives orders what she wants done. When we look around and about us we are made to believe that this is one of the most popular fashions of the world.

I wish to say that we are working too much on minor things and letting big ones go. I notice in some places that some of our elders have their beards trimmed close to their face. Is this in accordance with the will of God? The scripture says that He despises a proud look and I have been made to believe that the plain coat is not all. I hear some of our brethren ask in their prayers for God to help them to make the sufficient sacrifice and do not try to make any. We also hear some of our preachers preach about David and his teachings and say that he was a man after God's own heart, but they

never tell about the time the people caught his servants and cut off their beards and he told them to tarry in Jericho until their beards grew.

I think it would be a good thing if we of the Dunkard Brethren church would provide a place for some of elders, ministers, deacons and lay members where they could be placed for a period of six months without a razor, shears, or even a penknife and see if they would not look more like Dunkards and more pleasing in the sight of Almighty God.

We have old brethren with one foot in the grave and the other out. Still they will not come and they make light of it. Our Saviour asks the question, "Who is my mother, my sister and brother? Those who do the will of my Father which is in heaven." It looks to me as though we brought too much of the Church of The Brethren along when we started.

Now I wish to say that this does not mean the entire brotherhood but just some sections. I remain with much love to all,

D. B. Wilhide,  
Waynesboro, Pa.

## BEING PREPARED

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 Anna Flora
 

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We hear a lot about being prepared in these days. They need so much equipment. But for what? A carnal warfare. Let us look at the equipment for a spiritual warfare. God gives us a list of things we need. And if we will study His word we will learn how to use them. To be a good soldier it takes every piece. If we try to get along with only a part of the equipment we find the way rough and a hard battle.. Just like the children of Israel, when they followed God, He fought their battles for them and overcame their enemies. But when they forgot God, He led them away into captivity.

This battle we are fighting is a long drawn out one. It lasts through every day of our lives. Therefore the first thing we will need is patience. (Rom 5:3.) "And not only so, but we glory in tribulation also; knowing that tribulation worketh patience."

In Ephesians 6 we find a list of the armour of God. The armour describd and

given by God to protect us and make us strong. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood. But against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." It says put on the whole armour of God. So there is more than one piece. And it is possible for us to want to go into battle before we are fully equipped. That we may stand against the wiles of the devil. The devil is a very cunning fellow. He can think of more ways to try to stop us from following God than we can think of ways of service. He comes to us in the ways least looked for. He knows us alright, yes, bettr than we know ourselves.

First it says to have our loins girt about with truth. We are ever to speak forth the words of truth. And once our word is spoken we should stand back of it. In one place it says the devil is a liar and the father of it. When Christ was in the wilderness and Satan came to him to tempt him, Christ



used the word of God for answer. And we find how Satan could not stand against him but leaveth him. If we do not have God's word in our heart it is hard to speak the truth. The tongue is a little member, but hard to be controlled. It is only controlled when given to the things of God.

Having on the breastplate of righteousness. Now this breastplate covers the heart. And it is to be full of righteousness. For out of the abundance of the heart the mouth speaketh. Then men know what is in the heart by the things we speak. If we think a thing very long in our heart we are going to speak it out. We are to love God with all our heart, with all the mind, and all our strength. When we do that we will have our heart centered upon God in such a way the things of the world can't find entrance.

Your feet shod with the preparation of peace. In one place it says, as far as lieth in you live peaceably with all men. We are to follow after peace. If the devil can just stir up a little strife, get us to doubt our neighbor, then peace gradu-

ally takes its flight. But by being shod with peace and the things that make peace, we can overcome him. We need our feet shod because we are to walk. There is no place to stand still and only two paths. So we are to walk in peace with the gospel for our lamp and guide.

Above all, taking the shield of faith. Faith is the most important part of the armour. One place it says without faith it is impossible to please God. This being the armour of God we must have faith to carry on, and to ask God to give us strength and courage to fight the battles of life.

Taking the helmet of salvation. The Bible often tells of the way of salvation. Then we are to make preparation for this salvation. To lay hold on salvation. The day of salvation is nearer now than the day we first believed. We are to be ready and watching for Christ to appear. We are to work out our salvation with fear and trembling.

There is the sword of the spirit, we are to try the spirits to know if they are of God. The spirit of the devil is abroad in the land. Try-

ing to break down our faith. Trying to get us to do some other way than God's way. So we are to try the spirits. By God's word we are to try them. If they are not what the word of God says they should be they are of the devil.

All of these combined with prayer gives the Christian a good armour and full equipment. We sing, "Each Piece Put on With Prayer." And if we do that we are ready for life as we meet it day by day. And every day we need to go to God in prayer that each piece be in best condition for the duties and trials we meet day by day. Then can we truly say, I can do all things through Christ which strengtheneth me.

Dallas Center, Ia.

## WAS JESUS THE SON OF GOD?

D. H. Bender

Some time ago a materialistic professor was lecturing before a class of theological students on the great characters of the Bible. After analyzing, enlarging, and lauding the virtues of

such leaders as Moses the lawgiver, Elijah the prophet, David the musician, John the Baptist the preacher, Peter the apostolic leader, John the revelator, he finally come to the man Jesus. To him he ascribed the superlative degree of greatness, declaring that He stood out boldly as the greatest of all, that He was the best man that ever lived. In fact, He was the perfect man. He recalled that some of His subjects even went so far as to ascribe divinity to Him—that He actually was the Son of God. This, however, he explained, was a mere fantasy. Yes, it was preposterous. For a child to be born into the world without a human father was a definite biological impossibility.

I have often thought that when a great intellectual attempts to support a false doctrine in religion he often resorts to the densest form of ignorance and to brazen, illogical reasoning that falls but little short of puerile stupidity.

If Christ's claim that He was the Son of God was false, He proved Himself to be the basest deceiver of all time, and then how could

He be considered the "best" man that ever lived, the "perfect" man?

If Jesus was not the Son of God, then our heavenly Father was the basest of deceivers.

If Jesus was not the Son of God, then He was the lowest of blasphemers and falsifiers.

If Jesus was not the Son of God, then the Holy Spirit was a false testifier and unsafe as a guide and comforter.

If Jesus was not the Son of God, then the prophets of the Old Testament and all believers of the New Testament were densely deluded.

If Jesus was not the Son of God, then the Bible is a book of deception and delusion and should not be permitted in our homes or our churches.

If Jesus was not the Son of God, the entire human race is still in their sins and awaiting only the destiny of an eternal hell.

#### Witnesses to the Sonship of Jesus

1. The Father, at His baptism: "This is my beloved Son, in whom I am well pleased." (Matt. 3:17.) At the transfiguration: "This is my beloved Son, in

whom I am well pleased; hear ye him." (Matt. 17:5.)

2. The Son Himself, at the crucifixion, as recalled by the chief priests: "He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God." (Matt. 27:43.) In answering the council: "Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am." (Luke 22:70.) When the Jews attempted to stone Him: "Say ye of him, whom the Father hath sanctified, and sent into the world, thou blasphemest; because I said, I am the Son of God." (John 10:36.)

4. The Holy Spirit. His sanction at Christ's baptism. He accompanied the Father's witness by appearing upon the head of Jesus in the form of a dove." (Matt. 3:16.)

4. Angels, at the annunciation: "And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke 1:35.)



5. John the Baptist, at his introduction to his followers: "And I saw, and bare record that this is the Son of God." (John 1:34.)

6. Peter, as spokesman for the apostles: "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." (Matt. 16:16.)

7. The body of the apostles, at the stilling of the tempest: "Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God." (Matt. 14:33.)

8. Saul of Tarsus, after his conversion: "And straightway he preached Christ in the synagogues, that he is the Son of God." (Acts 9:20.)

9. His enemies, at the crucifixion: "Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God." (Matt. 27:54.)

10. The devils, who were holy angels with Jesus in heaven before their fall, knew Him as the Son of God before He entered the world, "And when he was come to the other side into the

country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" Matt. 8:28-29.)

Yes, praise God, Jesus was and is the veritable Son of God, and through the shedding of His precious blood a full atonement was made for all our sins. By faith in Him we become the sanctified and justified children of God, awaiting the return of our blessed Saviour, who will take us with Him to live forever in eternal bliss and glory. Praise His holy name.—Selected.

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#### LAST THINGS

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Life is short and death is sure,  
The hour of death remains obscure.  
A soul you have and only one,  
If that be lost all hope is gone.  
Waste not time, while time shall last,  
For after death 'tis ever past;  
All seeing God, your judge will be,  
And heaven or hell your destiny.  
All earthly things will speed away,  
Eternity, alone, will stay.

Selected by Olive Van Dyke.

I ask Thee for a thoughtful love,  
Through constant watching wise,  
To meet the glad with joyous  
smiles,

And to wipe the weeping eyes,  
And a heart at leisure from itself,  
To soothe and sympathize.

—A. L. Waring.

When you have a church well fed  
on all the principles of the Gospel  
it will not take such a high fence to  
keep them from the world—Simon  
Gingerich.

### ADULT SUNDAY SCHOOL LESSONS

- Apr. 1—Exod. 12:1-30.  
Apr. 8—Exod. 12:31-51.  
Apr. 15—Exod. 13:1-22.  
Apr. 22—Exod. 14:1-31.  
Apr. 29—Exod. 15:1-27.  
May 6—Exod. 16:1-31.  
May 13—Exod. 16:32-36;  
17:1-16.  
May 20—Exod. 18:1-27.  
May 27—Exod. 19:1-25.  
June 3—Exod. 20:1-26.  
June 10—Exod. 23:1-33.  
June 17—Exod. 24:1-18.  
June 24—Exod. 28:1-43.

### PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 1—Five Thousand Fed. Matt.  
14:13-21.  
Apr. 8—Jesus Gives Sight to the  
Blind. Jno. 9:1-38.  
April 15—The Glory of Jesus on the  
Mount. Matt. 17:1-13.  
Apr. 22—Offences and Forgiveness.  
Matt. 18:1-22.  
Apr. 29—Jesus the Sympathetic  
Friend. Jno. 11:1-36.

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- May 6—Lazarus Raised to Life.  
Jno. 11:37-54.  
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15:11-32.  
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Lazarus. Luke 16:19-31.  
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Luke 19:28-40.  
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Place. Matt. 21:12-16.  
June 24—Jesus Betrayed and For-  
saken. Matt. 26:47-56.

# BIBLE MONITOR

Vol. XXIII

April 15, 1945

No. 8

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THY KINGDOM COME

### Part I

Our forefathers in the faith considered it essential to use the Lord's prayer when they prayed, and we as a Dunkard Brethren church insist on a continuation of this longstanding practice. Not only do we consider it a matter of respect and honor to our Lord to pray the prayer that he taught his disciples but we feel that Jesus knew better what we should pray for than we do ourselves, and so, in child-like simplicity, we continue to intercede with the Father with the same expressions and requests that our Lord said we should use when we pray.

Occasionally some experience will come into our lives that will call our attention to some expression used in this prayer throwing new

light upon the passage and giving it greater meaning to us. As time goes on and we get a deeper insight into these matters we come to realize more and more what a rich treasure this prayer is that our Lord has left us.

Of late, the writer has been thinking of the expression "Thy kingdom come." I presume that most of the readers who peruse these columns have prayed the Lord's prayer and used this expression many, many times. But did you ever contemplate what the meaning of this might be? Did you ever try to fathom the height, the depth, the length and the breadth of meaning of those three words? For generations our people have been praying over and over again, "Thy kingdom come," but who among us can comprehend what it shall be when the kingdom of God

Withers E L  
804 1st St.



shall come? What man among us can understand just what this great and coming kingdom shall be and explain it to us so that we can fully understand it? What man among us with all the education and enlightenment that the world has to offer can devise an expression in prayer in so few words that is so vast in meaning? Jesus alone understood the full meaning of this expression and He asks us to pray it, not understand it. When the proper time comes if we are of the faithful few who have washed their robes in the blood of the lamb and faithfully endured the storms of life to the end, we shall understand. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:2.)

One only needs to turn to a few passages of the word of God to discover some marvelous and stupenduous facts pertaining to the kingdom of God. The magnitude, the power, the granduer and the mysterious things of this present world

melt into insignificance when we contemplate the vastness of this boundless and everlasting kingdom of our God. John, the revelator tells us, "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." (Rev. 20:11.) "And I saw a new heaven and a new earth: for the first heaven and the first earth were past away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." (Rev. 21:1-3.)

It is exhilarating to contemplate the joy and bliss of the redeemed of the earth in the time to come. In his explanation of the parable of the wheat and tares Jesus says this, "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to

hear, let him hear." (Matt. 13:43.) "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints." (Rev. 19:6-8.)

In these rich passages from the inspired word we get a glimpse of some of the glories of the world to come when the King of kings shall reign supreme. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fail: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (II Pet. 1:10-11.)

Blessed are they that mourn: for they shall be comforted.

## MY LIFE STUDY OF THE SCRIPTURE

B. E. Kesler

### Posture In Baptism

I. Bowing or kneeling is the Scriptural Posture in Baptism.

a) Bowing or kneeling in baptism is coexistent with triune baptism. It has been shown that triune baptism was the original, primitive practice from the apostolic age down to the English Baptists in the seventeenth century. It is a significant fact that the bowing posture in baptism has gone hand in hand with triune baptism.

(b) Ebaptisato, a declined form of baptizo, the Greek for baptism, indicates it. Naaman dipped (ebaptisato) himself in Jordan, a figurative baptism. (II Kings 5:14.) Did he dip backwards?

(b) The children of Israel were baptized unto Moses in the cloud and in the sea. God told Moses to speak to them to go forward, and they did. (Ex. 14:15.) No backward action here.

(c) Noah and family were saved by a figurative

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baptism. "Noah went in, and his sons, and his wife, and his sons' wives with him. In this figurative baptism they evidently went forward, not backward.

(d) Our Savior's baptism of suffering was another figurative baptism. And the record says he fell on his face three times in this baptism. No one it is presumed, can see any backward action here. But all must see in it the similitude of baptism by the forward posture. (Matt. 26:28-44.)

(e) Baptism is a command, an act of worship.

Must we go backward to obey in baptism? or must we fall backward to obey a command? or fall backward in worship?

(f) The posture in worship is bowing or kneeling.

"O come, let us worship and bow down; let us kneel before the Lord our Maker." (Ps. 91:6.) Old Testament saints bowed or knelt in worship.

"He was withdrawn from them about a stone's cast and kneeled down and prayed." (Luke 2:46.) In this figurative baptism, He knelt in prayer. There is no record that He ever stood in prayer. There is no record that any apostle, minister, or layman, ever stood up to pray. (Acts 7:60; 9:40.)

(g) A number of churches sprang up in the early times, such as the Montanists, 151 A. D., Donatists, 251 A. D., Novatians, 251 A. D., Albigenses 350 A. D., and Waldenses, 650 A. D. All these, with the general church, from which they sprang, baptized by trine immersion and the forward posture.

(h) Origin of the Backward Posture in Baptism.



The reader will naturally want to know how the backward posture in baptism came into existence. Many authors may be given, let two suffice. Dr. Judson, a Baptist, says: "Immersion, however, maintained its ground until the middle of the seventeenth century, when the Westminster Assembly of divines voted, by a majority of one, that immersion and sprinkling were indifferent. (This was the Episcopal church of England.) Previously to that period, the Baptists had formed churches in different parts of the country; and having always seen infants, when baptized, taken in the hands of the administrator, and laid under water in the baptismal font, and not having much, if any, communication with the Baptists on the continent, they thought, of course, that a candidate for baptism, though a grown person, should be treated in the same manner, and laid backward in the water. They were probably confirmed in this idea by the phrase, "buried in baptism." The consequence has been, that all the Baptists in the world, who sprang from the Eng-

lish Baptists have practiced the backward posture.

"But from the beginning, it was not so. In the apostolic times, the administrator placed his right hand on the head of the candidate, who then, under the administrator's hand, bowed forward, aided by that genuflection, which instinctively comes to one's aid, when attempting to bow in the practice, until his head was submerged, and rose by his own effort." (Judson on Baptism, P. 112.)

Dr. Robinson a Baptist, has this on the same subject: "The first English Baptists, when they read the phrase, 'buried in baptism,' instantly thought of an English burial, and therefore baptized by laying the body in the form of burying in their own country; but they might have observed that Paul wrote to Romans, and that Romans did not bury, but burned their dead, and buried nothing of the dead, but their ashes in urns, so that no fair reasoning on the form of baptizing can be drawn from the mode of burying in England." (History of Baptism, P. 500-501.)

Such then, is the origin of

the backward posture in baptism. And according to these Baptist authors, it originated with the English Baptists in the seventeenth century, and is not yet 400 years old; leaving a gap of some 1600 years between its introduction and the original practice of bowing forward in baptism.

"But we don't bury people face downward," says the critic. Neither are we baptized "in the likeness of His burial." But we are baptized into his death. And Paul says, "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." He "bowed his head" in death. He arose and came forth forward in his resurrection. It is in the likeness of this death, and of this resurrection, that we are baptized, and not in the likeness of his burial. (Rom. 6:5.)

There is no command in the Bible, in which we are to perform by going backward. In faith we look to Jesus as the author of our faith, and "press onward toward the mark for the prize set before us. In repentance, we turn our back to the world, and our face toward heaven

above. In baptism, we "bow in the likeness of His death," where He shed his blood and gave up the Ghost. And here we come in contact with "the blood that cleanses from all sin." There was no blood shed in His burial, hence no salvation in the grave. We do not look to Him in the grave, but to Him on the cross, for salvation. "Blessed be the blood, for it washes whiter than snow."

(Continued.)

## GOVERNMENT REGULATIONS

Dallas Sigler

We note that the government puts everything first in behalf of the war. However our President has seen fit to allow the baseball leagues to procede, in behalf of the morale of the masses of the people; and as we understand the games are to be played at night, using electricity instead of daylight. One thing given as a reason for allowing this was that the president said he enjoyed a good ball game himself. And any thing that will help to keep the minds of people off the

real terribleness of war is allowed.

What does the Word tell us that shall be first above everything else? But rather seek ye the kingdom of God. (Luke 12:31.)

What protection does God promise those who are in his kingdom? (Matt. 16:18) "And I say unto thee, that thou art Peter and upon this rock I will build my church; and the gates of hell shall not prevail against it." Where does Christ and his church stand? (Eph. 1:21-22.) "Far above all principality, and power, and ight, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, which is the body, the fulness of him that filleth all in all.

Who is master of all in all? (Col. 1:16-18) "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: And he is be-

fore all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the preeminence."

We understand that the purpose of Christ coming down on earth, and suffering as he did, was for you and I. And if we are readers of the teachings of Jesus Christ our Lord and Saviour; we find that he is above everything in the earth or on the earth. And that he shall be respected as such by every child of God. And that nothing shall stand between God and his followers, that will in any way interfere with the work of the Lord. God's people are promised the unlimited power, the protection, and all the blessings which he possesses.

And in the light of these facts, we are prone to leave God's work go unattended to often; in behalf of the things of the world.

What kind of a church would we have if each member would ask the janitor to close the door of the church today, because I cannot be there? On the contrary how



thankful ought we to be, if some others can attend services, or council meetings, or district meetings, or the annual meetings; and carry on the work of the Lord while it is yet day; for there cometh the night when no man can work.

Inasmuch as the writer has 27 miles to church, we sometimes are unable to attend all of the services but how thankful we are to those who can attend, and continue to carry on the work of our Lord and Master, we have all confidence in them, and do pray God's blessings upon each for their untiring efforts.

And to say we are sorry is putting it very mild, to see the notice in the Monitor, that the Lord's work will have to wait until some more convenient time, for our district, and annual meeting. And the world rushes on.

White Pigeon, Mich.

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### CONDEMNED IN THINGS WE ALLOW

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Alma Meade

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We must be very careful or we will be condemned in the things we allow in our

homes. (Rom. 14:22.) We as Christian parents must not let our children do the things which we ourselves would not think of doing. For example take the small children starting to school and others older. Now we are not supposed to be of this world, but we must be in this world, therefore our children must go to public school. Alright, they arrange for some play or program which we ourselves would not be in, but we let our children take part in these worldly plays and even sometimes brethren and sisters go to see the worldly performance.

I often wondered when a small girl when we had some programs in school and at times the parents were invited that my parents never went yet other children's parent were there, but as I grew older I realized also it was no place for my daughter or for me.

If Christ would come to take his church home would he condemn us in the things we allowed? Would we be ready at such a time? I am afraid not.

Also in dress, perhaps we just put a little lace or something on our children's

clothes which we wouldn't think for a minute to put on our own clothes. Do we condemn ourselves by so doing? Do we allow our children to play games and read books that we wouldn't think of playing or reading? We must be very careful, can we let our own children go to dances and movies, etc., and not be condemned in the thing which we allow? If we allow sisters to dress worldly, and brethren not willing to come in the order of the church, will someone be condemned in the things which we allow? The father is supposed to be the head of the home, also the father of the church body, but how sadly some homes as well as some churches are neglected and are allowed to do the many things that will bring condemnation to someone.

May we all strive to do the things that are pleasing to God and let nothing be done in the church or in our homes that will condemn us by allowing these worldly and ungodly performances.

### HOW TO PREACH TO CONVERT NOBODY

1. Let your supreme

motive be popularity rather than salvation.

2. Study to please your congregation and to make a reputation, rather than to please God.

3. Take up popular, passing and sensational themes to draw the crowd, and avoid essential doctrines of salvation.

4. Denounce sin in the abstract, but pass lightly over sins that prevail in your congregation.

5. If asked, "Is it wrong to dance, play cards or attend the theater?" answer very pleasantly, "Oh, that is a matter for private judgment. It is not for me to say you shall or shall not."

6. Preach on the loveliness of virtue and the glory of heaven, but not on the sinfulness of sin and the horrors of hell.

7. Reprove the sins of the absent, but make those who are present pleased with themselves, so that they will enjoy the sermon and not go away with their feelings hurt.

8. Make the impression on worldly church members that God is too good to send anyone to hell, even if there is any hell.

9. Preach the universal

Fatherhood of God and brotherhood of man so as to show that no second birth is really needed.

10. Do not rebuke the worldliness of the church, but fall in with the amusement policy. Instead of meeting for prayer, let the people "sit down to eat, drink and rise up to play." —Notes from Charles G. Finney.

### TRUE FATHER

Forrest Bowman

One thing grieves me much on the earth, that so few are saved. Oh, what am I to do, because so many people are dying, and going to miserable destruction. Who can help but be concerned?

Alas! how can it happen that so many go to ruin, alike from all ranks; a few enter into life, but numberless are those that are outside. Oh, what can be the cause?

Very easily is this answered, for men full of envyings, live not as pleases God, but follow only their own lusts, as if they did not know better that the way to heaven is narrow.

Oh, what vanity is to be seen! Behold how proudly men pretend to go about, each wanting to be the greatest. Pride increases every day, and men strive only after great honors. Can one go thus to heaven? Eating, drinking, banqueting, dancing, playing, living always after the flesh, can one enter into heaven thus? Then woe unto the pious, scarcely shall they prosper!

Little do men care now for living! What is more common than deceiving? Just as if it were an honored art! He who is in the right must be a loser. Men honor false affairs. It is money and favor that hold sway now.

How common is cursing, swearing, and terrible blaspheming against God, the Lord, do not the children understand this a little? Therefore no wonder that men should be destroyed, that young and old should die in their sins and go down into hell.

To injure the honor of his neighbor, to persecute him, and to envy him, is not this the common course? One informs against another, whatever he thinks he says



of him; do not the most of the people thus?

What more do men pretend to care for, than to strive with all power after vain wealth and money, gold and silver, great treasures which destroy the souls of men. But this is what the whole world seeks and loves.

Those who possess these strange goods shall suffer grievously on account of them eternally in hellfire. Although many know this, and their wicked conscience condemn them, yet they do not leave off from them.

He who strives rightfully after virtue, remains constant and faithful and endeavors to please God, he will be mocked at and derided by all. One sees this happen every day without any fear or hesitation.

Oh, thou child of man, turn thee! behold how Christ himself can teach thee! Look upon his acts, upon his ways. He is the truth, the way, and the life! Only be willing to grant him proper attention—no better advice can be given thee.

Dost thou wish to build for thyself in heaven and expect with confidence a desired blessing—mark well

what is pleasing to God; be humble before all men; humility is thy basis.

Without the true love on the earth, no man will be saved. He who loves God sincerely loves his neighbors also. He who wishes to exercise love rightly abstains from deceiving any one and provoking God.

No one may follow his own lusts, but must overcome his wicked desires, if he will enter into heaven. He who would exercise his own wantonness, must remain out of heaven, for according to this, the reckoning will be made.

To suffer poverty gladly and willingly and not to avoid persecution is the food of the elect, to praise God out of a pure heart, to suffer willingly all pain, happy is he who has learned this.

Dost thou wish to be saved? Then live rightly on the earth; keep thyself in the small company; then after this short life, God will give thee an eternal one, will take thee up into His singdom.

Ah, well, so may it always be, and may I always do, as God wills on this earth. Lord, wilt thou then strengthen me in thoughts,

words and deeds that I may  
be ever blessed!

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SAVED

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Keith Drake

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Not long ago I heard a lecture about a dog. This dog was a hero in his country, a hero to such an extent, that when he died, the people built a statue of him, high in the Alps mountain in Switzerland.

Today travelers who visit Switzerland may see the statue with the inscription on the base "This dog saved twelve people and was killed by the last man he saved."

They also hear the story of why he was so honored by the people of Switzerland.

Switzerland is a land of very beautiful hills and mountains. People go there for vacations. They love to climb the mountains. Often in their climb they become weary or tired, sometimes they are hurt or become footsore from the steep and strenuous climb.

Men have built dwellings high in these mountains. Here they take care of the needs of the travelers who

need help. They keep and train Saint Bernard dogs to help them. These dogs are trained to look for travelers who have been lost or are sick. They also help take the people to the inn high in the mountain for the monks (the owners of the inns) to take care of them.

One day, two men were climbing up these mountains. They enjoyed the scenery very much, as they continued to climb they didn't realize that the day was drawing closer to a close.

They had no guide, soon they became lost, but they tried to keep on going. At last one of them could go no farther. His companion tried to help him, but he was too exhausted to help much. At last they decided that the one that could walk alright should go on and try to find help.

He took his friends cap along with him, he kept on going, at last he saw a small light off in the distance, higher up the mountain. As he went toward the light, it grew larger. At last he came to the monk's dwelling. He told his story to the monks and asked them to try and find his companion. They consented to do so.

One of the monks went out to the rear of the inn, returning immediately with a large dog h called Rex. The monk fastened a small can-teen of hot coffee on the dog's collar. He then let the dog smell the hat that the man had brought with him. Soon the dog was let out into the cold winter night.

Meanwhile, the weary traveler who had been left alone on the mountain side had gone to sleep. Suddenly he was awakened by the Saint Bernard dog, Rex. Not being quite awake, he didn't realize that it was a friendly dog sent to save him. Thinking it was some wild animal, coming to devour him, he drew his hunting knife and struck the dog.

Rex, though seriously wounded, went valiently on to do the job he was sent out to do. He licked the man's hands and face, finally the blood returned to them.

The man realized what he had done and tried to help himself. Half crawling and half walking, with the dog helping him along, he finally reached the inn.

As they reached the inn

the dog died, fatally wounded by the man he had tried to save.

As I was listening to the lecturer relate the story, I couldn't help but compare it to the Bible story of Christ.

God sent his son, Jesus out into the world to save those which were lost. Jesus lost his life by the hands of those he tried to save, because they could not see that Light in their darkness of sin.

Rex, the dog was sent out by the monks to save that which was lost, and was killed by the man he tried to save. Bcause the man could not see because of the darkness.

Brothers, sisters and friends, you and I are up on the mountain of life; lost, weary and heavy laden by our burdens of sin. Are we going to fully accept our Savior and let him lead us to safety, or are we going to wound him by not receiving him or believing in him?

These are days that need much meditation. May God richly bless each of you. Amen.

Lapeer, Mich.

Blessed are the merciful:  
for they shall obtain mercy.



## NEWS ITEMS

### ELDORADO, OHIO

The Eldorado Dunkard Brethren church met in quarterly council, March 10, 1945. Hymn number 488 was sung, after which our elder, L. W. Beery, read from the second chapter of Ephesians and gave some good admonition and then led in prayer.

All business was disposed of in a Christian manner. Bro. Moss then led in closing prayer, after which we sang "Praise God From whom all Blessings Flow."

God has truly blessed us in allowing us to live on and to work in his earthly vineyard. May we all be faithful servants until he says "Thy work is done."

Sister Elma Moss, Cor.

### PLEASANT RIDGE

The Pleasant Ridge congregation met in quarterly business meeting February 10, 1945. It was opened by singing, "Am I a Soldier of the Cross?" Elder Abram Miller opened the meeting with scripture, Eph. 4. Minutes of the previous meeting were read by the clerk, and also the treasurer's report by the treasurer.

D. W. Hostetler, assistant elder, moderated the meeting. Everything was done in a Christian manner. Delegates were chosen for District Meeting.

Our love feast of the Pleasant Ridge congregation will be held

June 16th and 17th, commencing at 10:30 a. m. Communion services will be held in the evening of the 16th. A hearty invitation is extended to all to attend these services.

May we all pray to have a closer walk with our Savior and be prepared to meet our God when he calls us to change time for eternity.

H. A. Throne, Cor.

### GOSHEN, IND.

On Saturday at 2 p. m., March 17th, we met in regular quarterly council. After singing hymn No. 201 our elder, B. E. Kesler, read Rom. 12 and led in prayer, after which Bro. Harry Gunderman assisted Bro. Kesler by taking charge. Several minor subjects were taken care of.

Our series of meetings are to begin October 7, 1945, to be conducted by Bro. Melvin Roesch of Wauseon, Ohio. An offering was taken amounting to 15.56. We didn't have very much business at this meeting, all was disposed of in a Christian manner. Report read, a hymn sung after which prayer was offered by Bro. Geo. Replogle.

Sister Sarah E. Yontz,  
Shipshewana, Ind.

## OBITUARIES

### IDA A. BENNER FITZ

Ida A. Benner, well known and well respected member of the local Christian community, has been

summoned into rest. After a long period of testing through suffering, death came as a triumph to crown a long life of striving after the better things. She had early set her affections on the gifts of the kingdom of God and in this quest she allowed herself no rest unto the end. It was her firm faith that led her over many sacrifices and that lighted the path that leads to eternal joys. She availed herself of all of the means of grace offered by the church of her choice and before she was called home she had asked for the reassuring ordinance of the anointing.

Sister Fitz was born March 11, 1870 at Franklin Grove, Ill. As a young woman she came with her parents to a farm near Panora, Iowa. On January 11, 1893 she was united in marriage with Samuel Fitz, the family establishing itself near Panora, Iowa. Here the family was reared and a long record of Christian labors achieved. In October 1933 a new home was established in Dallas Center, Iowa, where the husband and father passed away Friday, May 3, 1935.

April 11, 1892 Sister Fitz became a member on confession of faith of the Dunker Brethren church and in this faith she remained until her death. She was a woman of high ideals and very zealous of the Lord her God. Her purposes were pure; her reverence sincere and her consecration witnessed by many deeds of Christian love. Literally she contended earnestly for the faith once delivered unto the saints, striving for the purity of the church. She believed that if we are called upon to suffer with Christ we shall also reign with him. To those who knew her, her life has been a constant

and invaluable revelation of God's godness and to her children her life has been a benediction.

The immediate family consists of two daughters, Mabel F. Little of Yale, Ia., Beulah M. of Dallas Center, Ia., and two sons, John B. of Miles City, Montant and Galen F. of Dallas Center, Ia.

Sister Fitz considered it a privilege, both by her daily walk and conversation, to proclaim Christ as her Savior, until she entered peacefully into rest, March 8, 1945, at the age of 74 years, 11 months and 28 days.

Funeral services were conducted by Elder John M. Hawbaker, assisted by Rev. M. W. Ikenberry in the Dallas Center Dunkard Brethren church. She was laid to rest in the Panora cemetery.

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### PRAYER OF A TIRED MOTHER

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Hear my whispered prayer to Thee,  
Oh, Father: May I patient be,  
Keep my voice soft, gentle, low;  
Help me serene and calm to grow.  
The little hands that clutch and cling,  
The wilted flowers they often bring,  
The restless feet that track in dirt,  
The many little cuts and hurts  
That fill my days.

So often I am tired and hurried,  
When I have need to be unflurried.  
Help me to know when things are  
real;  
Their true importance help me feel.  
And may I kiss the clinging hands,  
With eagerness receive the flowers;  
Help me to guide aright those feet,  
Each hurt to bind and then repeat  
Soft, soothing words.

Amy Elizabeth Taylor.

### THAT RADIO RELIGION

Now whether folks are Methodists,  
Or Baptists, it's the same;  
Or whether profess to faiths  
Of any other name;  
If they elect to stay at home,  
To churches never go,  
Whatever be the creed they own,  
They've swapped for—Radio.

It's nice to loll in easy chairs,  
In comfort when it rains,  
And listen in to cheerful songs  
And distent organ strains;  
And not be worried by the fact  
The passing plate is due,  
To pause a second at your place  
For sustenance from you.

This radio religion may  
For shuttins do a heap,  
But for those well enough to go  
There's little good to reap;  
And whether folks are Methodists,  
Or Baptists here or there,  
No church on earth can be replaced  
By services on the air.  
Selected, J. C. Barcus.

In the breast of a bulb  
Is the promise of spring;  
In the little blue egg  
Is a bird that will sing.

In the soul of a seed  
Is the hope of the sod;  
In the heart of a child  
Is the kingdom of God.

William Leroy Stridger.

### AFTER THE WAR

The American press is devoting many columns of space to the discussion of plans for the government

and control of the nations of the world after the people of the nations have destroyed one another in terrible war. The discussions favor and condemn every policy from the most exclusive nationalism to groups of like-thinking nations through to a total league of nations including all. Certain nations have been designated as entitled to naval power large enough to control the seas. At least, one of the notable statesmen among these distinctive authors has in turn given distinct approval of every world scheme from complete isolationism to universal communism. We rather approve his final suggestion to adopt a "breathing spell" on all his and other programs after the shooting has stopped.

We find little new in these public discussions. They recall the promises of our leaders of twenty-five years ago that World War I was "a war to end all wars." The promise now is the same. The trend of thought and habit is the same. Wars are not provoked by the people. They are for the most part instruments of political ambition even



when economic problems are alleged. History tells us that when the reign of kings, emperors or dictators became unpopular and revolt was threatend against the crowned heads and their bureaucrats, disputes were deliberately provoked and wars declared against other nations for the purpose of uniting the home subject against th enemy in order to forget the grievances against their own government. In such cases, the defending country may be entirely innocent and both people victims of a ruthless ruler. After the close of the last war, a common German soldier recounted how enemy soldiers tried to be the first to shoot in immediate self-protection without knowing what it was all about. He suggested in a crueld book that provision be made to settle future wars by putting the two rulers of the waring nations in a locked room with gun and sword and allowing thm to settle their dispute between themselves.

So far, proposals for peace plans to follow rely in the main on the old argument of power, force and that indefinite something called

"honor." Different applications of these policies are suggested but the final result is the same. The reliance in war is on "dry powder," and plenty of it. The aims of peace are not justice but combinations to safeguard the privileges, the welfare and the political fortunes of astute leaders.

The fundamentals of our Democracy are nearly, if not fully perfect. Its founders acknowledged God as our Creator. They appealed to Him for direction and promised Him obedience. In short, they created a government based on the law of God, and pledged themselves to equality, brotherhood and justice. If perfection was lacking in any particular, it was due to the human element involved. God was the chosen Monitor of our Democracy. There was no audible dissenting voice. For the first half of our national life, it was said, "God loves America." It was industrious and faithful in the main to its pledges to God and to man. It had the mark of Divine favor.

It is not our purpose to go into details here as to the changes worked in our system for the past seventy-

five or eighty years. There are men and women yet living who can testify to moral changes in our political system not for the best. Check up the Divine law with our statutes and court decisions of today. It has likewise been noted that the ideals of our political officers are not as high today as those of the civilian population. There are, of course, high class men in political life, and some of them maintain the proper standard of ethics. Some yield principles to expediency and others sacrifice all for the present opportunity.

Unfortunately, party regularity too often carries the unworthy to renewed terms of office, and our original high democratic standard is not maintained. We have not kept our pledge to God to do our full part in our partnership with Him in the operations of our Democracy.

Washington warned us against complications with foreign powers. It is timely now to advise against a voluntary policing and regimentation of the whole world, as some propose.

Surely we would not deny works of charity or mercy

to the needy. But our first duty is to live up to our pledges to maintain for ourselves a democratic government founded on the law of God. The blessings of such a government might well be expected to be adopted by others and ultimately lead to "peace on earth to men of good will."

This article, which first appeared as an editorial in "The Rural New-Yorker" contains much food for meditation, indirectly throwing light upon the folly of trying to maintain ideal conditions through carnal force. Christian people should remember at all times that since "the weapons of our warfare are not carnal" yet at the same time "mighty through God," our best service in behalf of the uplift and highest interests of humanity is through prayer, living for the good of others, and faithfully witnessing for Christ the Prince of Peace and the Gospel that bears His name.

## BEARDLESS DUNKARDS

Alma Meade

Let us look at God's word from the very beginning, in

Gen. 2:7, there God made man out of the dust of the earth. Before he made man he talked to Jesus Christ in Gen. 1:26, and said let us make man in our own image, after our likeness. Did God and Jesus Christ have a beard, I say verily yes, because if they let hair grow on a man's face surely they had it first because they made man after their image.

It is such a pity that God and Jesus Christ made man wrong, perhaps some of our brethren could have made a better job of it, they surely would not have put whiskers in the face, they are such a bother and make some look so funny in some people's estimation, their face is much more pleasing to men and women if it is nice and smooth like a woman's face. Is this a proud look in the sight of God? I fear it is because a man that has a beard does not look quite as proud as one without a beard. I was often told when my grandfather came to the church he was asked to let his beard grow at once and in six weeks he had a beard. What is the matter with the church of today?

I am afraid the Dunkard church is slipping fast on this question, as I understand at the last conference there was a beardless force on the platform. When I was a girl ministers were not allowed to preach behind the sacred desk unless they had a beard.

What is wrong with our elders, preachers and deacons, in my estimation, they are not fully converted, are not honest with themselves in the sight of Almighty God. We have some wonderful young and old ministers and elders without beards, but to my knowledge there is something missing, and if we fail in one point we are guilty of it all. Why not, brethren, get back to the old paths as we should no matter if conference passed it not necessary to wear a beard. Is conference taking us to heaven or is faith and obedience to God going to get us there? I hope and pray the day will never come that it can be said beardless Dunkards because from the beginning it was not so, but because of the hardening of your hearts.

Wouldn't it be a pity when some of these good



Brethren get over there, and God will say "Depart from me, when you were in the world you were ashamed to look like I do, now I am ashamed of you, you didn't have the full wedding garment on; you don't look like the rest of the saints."

I hope and pray God's holy will might be done more perfectly as we see the day approaching of the coming of the Savior of this world. Will I be ready? Dear brother will you be ready?

#### PANGS OF CONSCIENCE

When the army finds a man physically unfit for military service, it sends him back to civilian life with the hope that his abilities will make a contribution to the war effort. When it finds a man psychologically unfit for military service, it does the same thing. But when it finds a man conscientiously unfit—that is, unable to render military service because of conscientious scruples, it treats him in quite different fashion. It packs him off to something called a Civilian Public Service camp and assigns him to something call-

ed "work of national importance" without taking any account whatever of his ability to render more useful service in some other sphere.

Consider the case of Don Charles DeVault by way of illustration. When this country entered the war, Dr. DeVault was engaged in teaching and research in physical chemistry at Stanford University in California. He had earned his Ph. D. at the University of California the preceding year. By order of his local Selective Service Board, he was classified II-A and given a six-month deferment on occupational grounds, although he has asked to be classified IV-E as a conscientious objector, as, on his record and his beliefs, he was. Later he was deferred again, this time in class II-B, indicating that his work at the university was considered essential to the war effort.

The following year, however, a government appeal agent challenged his classification, and the appeal board placed him in I-A-O for noncombat service. He refused induction into the Army, was arrested, tried

and sentenced to 18 months in the Federal Penitentiary at McNeil Island. When he had served half his term, he was paroled, reclassified IV-E (which was what he had requested originally) and sent to the Civilian Public Service labor camp at Mancos, Colo. There from 7:30 in the morning to 5 in the afternoon, he dug ditches, picked up rocks and drove trucks. But in his leisure time he teamed up with another chemist in the camp and began research into the molds from which penicillin is produced. To carry on this research work more effectively he asked for detached service. "As I work with a shovel or lean on it or drive a truck during the 51 hours per week that I am prevented from being useful in any way comparable to what I can do or to the world situation," he wrote, "I cannot help but worry about the problem. It is not that we object to making sacrifices, because we do not. It is the uselessness of the particular sacrifices that the authorities designate for us." plea was an order transferring him to the government

camp at Germfask in northern Michigan where rebellious or "noncooperative" objectors are concentrated. There he began again penicillin research. He gave up his furlough time to carry it on. He purchased equipment out of the \$5 monthly allowance granted to him by Selective Service. When his experiments had reached what seemed to him a fruitful stage and when his parole period had expired, he appealed again for detached service. He was refused. In turn, he refused to report for the regular camp assignments. "Henceforth," he declared, "I shall be reporting for work on penicillin or related subjects." He has been arrested and is now awaiting another sentence to prison.

If there is any sense in this wasting of a man's skill, we cannot see it. If there is any justice in this punishment of a man because of his conscience, it is beyond our discernment. We say that this is stupid and ugly—and unbecoming to a great free people engaged in a war for the freedom of the human conscience.

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The Bible our only guide.

## MODESTY AND INWARD ADORNMENT

In the New Testament the principle of modesty is mentioned in I Tim. 2:9: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." It is mentioned here that modesty and inward adornment is an expression of godliness. In the eighth verse: "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting." Here modesty and inward adornment is to be the expression of a holy life. Man is to pray lifting up holy hands; woman is to pray in like manner with inward adorning of good works and the absence of outward adorning of gold and silver. That is the expression of holiness in Christian womanhood.

Again we will notice the expression in I Peter 2. Modesty and inward adornment are expressions of submission. Adam Clarke has this to say on verse five of

this chapter: "The women 'who trust not in God' are fond of 'dress' and 'frippery'; those 'who trust in God' follow 'nature and common sense.' It will rarely be found that women who are 'fond of dress,' and extravagant in it, have any subjection to their husbands but what comes from 'mere necessity.' Indeed, their dress which they 'intend' as an attraction to the eyes of 'others,' is a sufficient proof that they have neither 'love' nor 'respect' for their own husbands. Let them who are concerned refute the charge."

Outward adornment is the antithesis of woman submitting herself to her husband. Not for the benefit of her husband, but for the benefit of other men and women around, she adorns herself lavishly. Subjection here is to have and evangelistic appeal. "Likewise, ye wives, be in subjection to your own husbands; that, they also may without the word be won by conversation of the wives; while they behold your chaste conversation coupled with fear." Possibly many quarrels between husbands and wives might be ascribed to lack of



submissive adornment. If you want a wife scripturally subject to you, pick one out whose dress speaks of submission before you marry her. These are the scriptural expressions of the principle of separation from the world in the matter of attire.—Selected.

### GOD IS LIVING YET

Martha Click

One of our sisters was asked: "What will become of the people who do not believe and practice the ordinances as your church does?" He said, "Will they be lost?"

She answered: "God is living yet; ask him."

Surely we have no authority to say we can leave undone anything God commands and yet be saved. Too many are depending upon people's opinions and acting as though God is not living. Because a friend who lived a life of sin and then died smiling, "Surely," they say, "she was saved, and why can I not be too without obedience?"

Many say: "Your church is nearer right than any other; but I want to live

and die in the church of my parents," forgetting the command to forsake all in order to be a disciple. (Luke 14:33.) We long for more privileges than the Gospel allows, and are after the well-educated preachers and teachers who say we need not be so careful about obeying all the commands.

One says: "Immersion is alright, and if you believe that way you ought to do it; but it is not essential. And Christ washed feet, but if we are just humble and kind we need not literally comply."

Another says: "The Bible teaches non-conformity, but in this age we cannot get people to join us unless we allow them to indulge in some worldliness."

Let us work for more purity and cleanness in the church, even if it cuts our number down.

Some years ago I remember of a church having an entertainment to get money for repairs. That evening I met one of the young men of that church and asked him why he was not there. He said: "I always went to such places; but this week some one asked me if it is wrong to go, and I decided if there

is a doubt I will stay away."

From this incident I too learned a lesson. We never ask if it is wrong to go to a prayer meeting. So if there is a doubt about where we go and what we do, let us get on the safe side, and do it now. Instead of going to people for advice, let us go to God who is living yet and always will.—Selected.

### ADULT SUNDAY SCHOOL LESSONS

- Apr. 1—Exod. 12:1-30.  
 Apr. 8—Exod. 12:31-51.  
 Apr. 15—Exod. 13:1-22.  
 Apr. 22—Exod. 14:1-31.  
 Apr. 29—Exod. 15:1-27.  
 May 6—Exod. 16:1-31.  
 May 13—Exod. 16:32-36;  
                   17:1-16.  
 May 20—Exod. 18:1-27.  
 May 27—Exod. 19:1-25.  
 June 3—Exod. 20:1-26.  
 June 10—Exod. 23:1-33.  
 June 17—Exod. 24:1-18.  
 June 24—Exod. 28:1-43.

### PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 1—Five Thousand Fed. Matt. 14:13-21.  
 Apr. 8—Jesus Gives Sight to the Blind. Jno. 9:1-38.  
 April 15—The Glory of Jesus on the Mount. Matt. 17:1-13.  
 Apr. 22—Offences and Forgiveness. Matt. 18:1-22.  
 Apr. 29—Jesus the Sympathetic Friend. Jno. 11:1-36.

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- May 6—Lazarus Raised to Life.  
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 15:11-32.  
 May 27—The Rich Man and  
 Lazarus. Luke 16:19-31.  
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 Jesus. Matt. 19:13-30.  
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 Luke 19:28-40.  
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jan46

# BIBLE MONITOR

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No. 9

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THY KINGDOM COME

### Part II

The experience that brought this line of thought to the mind of the writer was death. A godfearing father and mother were taken from us in a period of time of fourteen months by the grim reaper death. It is at times like this when those near and dear to us are called away that we think more seriously upon life and its issues. Somehow, with the loss of our parents, even though we have long since ceased to depend upon them in the activities of life, there is a great vacancy, and there comes a feeling of greater responsibility in life upon us.

We cannot but look back through the years and think upon the many experiences that have come to us in our association with the depart-

ed loved ones. Experiences of both joy and sorrow which memory has retained and shall no doubt hold as long as we have life. We think of the happy and carefree days of our childhood, of the many little incidents of life that meant so much to us while we were under the loving care and keeping of our parents. And while we meditate, so many things come flooding into our minds that touch our hearts and melt us to tears. We still seem to hear a mother's voice singing her favorite hymns as she busied herself about the duties of home; "What a Friend We Have in Jesus," "Take My hand and lead me Father," "Lead Me, Savior," "We'll Never Say Goodbye in Heaven." Then we wonder, might it be that she is still singing those beautiful songs which she loved so well, in the land to



which she has gone?

Then too, we still seem to see an honest and upright father tilling the fields, laboring hard and long that he might provide food and raiment and the other necessities of life for those he loved.

There were times of great joy and rejoicing when fortune smiled upon us, and there were times of bitter woe when misfortune, reverses and tragedies came. Perhaps Higher Power sees the necessity of some of these bitter things in life for us as it seemed to draw us nearer together and bind us more firmly in our family ties.

We think of the time when we were stricken by serious sickness and lay near the brink of death. How a father and mother who loved and cared, kept diligent vigil day and night that they might, if possible save us from the tomb.

Over and over again we think of the many hardships father and mother endured, the many sacrifices they freely made, that life might be more pleasant for their little ones. Then we wonder, might it be that unthoughtedly or by youthful

carelessness we brought grief to parents who loved us thus and made life harder for them?

But now, these things are past, father and mother are gone and we must continue life without them. If there were nothing more in the future then our grief would be hard to bear, but we have the assurance that there is something better beyond. We have the proof through the resurrection of our Lord and Savior from the grave that there is life beyond the grave for those who died in Christ. So we have the hope and the assurance that father and mother are living still, and it seems that we can see, as it were through a glass darkly, them standing on the other shore beckoning for their loved ones to join them in that better world. Already we have so many loved ones who have gone to that land of rest that we cannot but have a yearning to take our flight and be at rest with those who have gone before. We cannot but have a desire for that great and coming kingdom of the King of kings when the redeemed of all ages shall join in everlasting song and adoration

of our great God, world without end. Jesus tells us "That many shall come from the east and west, and shall sit down with Abraham and Isaac, and Jacob, in the kingdom of heaven." (Matt. 8:11.)

When we look about us and see the condition this old world is getting into and realize the great conflict that the people of God have in order to be true to him in this world of sin we cannot but pray, Lord, hasten that day!

Perhaps these experiences of life may be the means of helping us to pray more earnestly and effectively the prayer our Lord has given us.

Thy Kingdom come, O Lord, Thy Kingdom come!

#### MY LIFE STUDY OF THE SCRIPTURES

B. E. Kesler

#### Feet-washing as a Religious Rite

Feet-washing, John 13, is the "ought" and "should" command. Before entering upon the consideration of the feet-washing of John 13, the reader's attention is called to various feet-wash-

ings recorded in the Old Testament. Then the feet-washing taught by Christ will be considered.

I. Servants washed servant's feet.

"And when the servant's of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife. And she arose, and bowed herself on her face to the earth, and said, behold let thine handmaid be a servant to wash the feet of the servants of my Lord." (I Sam. 25:40-41.)

II. Guests washed their own feet.

"And the old man said, peace be with thee; howsoever, let all thy wants lie upon me; only lodge not in the street. So he brought him into his house and gave provender to the asses, and they washed their feet, and did eat and drink." (Judges 19:20-21.)

Such feet-washings were observed as a social custom for cleanliness.

III. Priests washed their own feet as a religious rite.

"Thou shalt also make a laver of brass, and his foot also of brass, to wash withal; and thou shalt put it be-

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tween the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat. When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord. So they shall wash their hands and their feet, that they die not; and it shall be a statute forever unto them,

even to him and his seed throughout their generations." (Ex. 30:18-2.)

Here was a religious rite of feet-washing under the law with the penalty of death for refusing to obey. This religious rite of feet-washing was the type of feet-washing taught by Christ under the Gospel, John 13:14-15. Masters never washed the feet of their servants under the law, but Christ (the Master) made himself a servant and washed the disciples' feet, his servants, and enforced it as a command and duty.

IV. Feet-washing, the "ought" and "should" Command.

"Ye call me Master, and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." (Jno. 13:13-15.) One another's means one other's, not two or more others'. It is the possessive singular, not the possessive plural. One another's is singular. Hence, no plural (double mode) feet-washing.

This command is based on



the force or strength of "ought" and "should." Now note the following: By refusing to do what he ought to have done, one fellow was "cast into outer darkness." (Matt. 25:27-30.)

"Men ought always to pray." (Lu. 18:1.) What will happen if they do not? Cornelius was told what he "ought to do." What if he hadn't? (Acts 10:5-6.) "So ought men to love their wives." (Eph. 5:28.) What if they do not? "We ought to obey God rather than men." (Acts 5:29.) If we do not, then what?

"If God so loved us, we ought also to love one another." (I Jno. 4:11.) But suppose we do not, then what?

The command to wash feet, John 13:14, is based on the same word "ought" as these commands, and is just as binding as they are.

The Greek "ophilo" for ought in English, is thus defined by the following Greek and English lexicons. Greenfield, "to be bound to the performance of some duty; to be obliged; to be under obligation."

Groves: "to owe, be indebted; to be under obligation; be indebted."

Liddell & Scott: "to owe; have to pay or account for; to be in debt; to be under obligation."

Webster's Unabridged Dictionary: "Should" is every where used in the same connection and in the same sense as "shall."

Shall. It ordinarily expresses in the second and third person, a command, a threat or promise. If the auxiliary is emphasized, the command is made more imperative.

Ought and should. Both words imply obligation, but ought is the stronger.

Now according to Webster, "shall" in the second and third person, ordinarily expresses a command, and "should" is everywhere used in the same sense "should" in John 13:14, being in the second person, is therefore a command. And ought being "stronger," makes the command to wash feet, more imperative.

Harvey's English Grammar: "Should denotes that the act or state is not dependent upon the doer's will, but upon that of another." Hence the command to wash feet is not optional with us. Does not depend upon our will, but

upon the will of Christ. And his will is expressed in John 13:14-15, where he gives the command based on the words "ought" and "should."

V. Authority for this Ordinance.

(a) Jesus received it from heaven.

"I have not spoken of myself, but the Father which sent me, He gave me a commandment what I should say, and what I should speak; and I know that his commandment is life everlasting." (John 12:49.)

(b) Paul got it from him.

"I certify you brethren, that the gospel which I preached unto you is not of man; for I neither received of man, neither was I taught it but by revelation of Jesus Christ." (Gal. 1:11-12.) See I Cor. 14:37.

(c) It is given by inspiration.

"All scripture is given by inspiration, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16-17.)

(d) It has saving power.

"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." (Rom. 1:16). See I Cor. 15:1-2.

(e) Blessings attend obedience.

"If ye know these things happy are ye if ye do them." (John 13:17.) See also Rev. 22:14.

(f) Obedience the test of our love.

"If ye love me, keep my commandments. He that hath my commandments and keepeth them, he it is that loveth me. If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." (John 14:15-24.) If we love Him we will obey.

VI. It has all the characteristics of an ordinance.

(a) It has the command of Christ for authority.

"If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet: for I have given you an example that ye should do as I have done unto you." (John 13:14-15.)

(b) Christ's example for pattern.

"I have given you an example." (V. 15.)

(c) His direction to teach its observance.

"Teach them to observe all things whatsoever I have commanded you." (Matt. 28:20.)

(d) For Christ to introduce a rite and observe it once, establishes it as a church ordinance. He did so introduce and observe feet-washing. Hence feet-washing is a church ordinance.

VII. It is restricted to believers only.

(a) Christ confined it to the church. (John 13:14-15.) Hence, a church rite.

(b) Feet-washing, Lord's Supper and Communion are alike as far as being public is concerned. If one is public, so are the others.

(c) No intimation by Christ to wash feet outside the church. But like Paul (II Tim. 5:10), he confines it to the saints, the church. Hence a church ordinance. Paul the first to write about it.

(d) It is to be fulfilled in heaven. When Jesus will "gird himself, and make them sit down to meat, and will come forth and serve them." (Luke 12:35-37.)

## PARTICULAR

If God is God, He must be particular in regard to His word, or it would have no authority, and there would be no reason to give it to men. If God does not really mean what he says in the Bible, why was it written? Why was it inspired? Why were the prophets and apostles willing to die rather than disobey God's word? If they knew that what they wrote by inspiration of the Holy Spirit was not important and that God was not particular whether or not men obeyed His words?

Can we expect God to be less particular than men, or His law less binding than that of men? Is the government particular that you pay the full amount of your income tax? Ask the man who has tried to deceive the experts of the Bureau of Internal Revenue, he knows the answer.

Are the ration boards particular about the orders they give? Try to get more than your share of the rubber supply, or of the foods with point values!

Is the bank particular about the checks you write? Does it make any difference



whether or not your account is over-drawn or is it really important to sign your own name to your checks, rather than some one else's name?

Does it make any difference to the officer of the highway patrol whether you were traveling at sixteen miles an hour at at sixty in the twenty mile zone? We have heard from some that he is most particular on this point.

Is the professor of chemistry particular about what students mix together in the test tube? When he says to "pour in 10 cc from bottle No. 3 and 5 cc from bottle No. 2," would it be as well to pour the latter from bottle No. 7, or from any other bottle that happend to laboratory?

Would that pass in any labatory?

Is God particular? Does He expect us to obey his commandments? or may we do as we please and still get to heaven?

To accomplish anything, men have to be particular, they must work with the laws of society, with the laws of mathematics, of chemistry, and of nature, yet some will argue that the Great Creator, the Author

of nature itself, is not particular! Haven't you noticed that usually such a suggestion comes from those who would have to change their ways to be in harmony with God's word?

Sin is the transgression of God's law, according to I John 3:4, but if God is not particular about his commandments, why does he say the wages of sin is death; and why did he give his only begotton Son, that whosoever believeth in him should not perish, but have everlasting life? (John 3:16.) If God is not particular, as some suggest, why did Jesus come and die upon the cross for the sins of the whole world, as the scripture says in I John 2:2? Why did not God ignore sin and pass over it without notice if he is not particular?

The cross of Christ is the final answer to this question, Jesus died, and the Lord "hath laid on him the iniquity of us all." (Isa 53:6.) Is God particular?

Does God care about sin? Look at his Son upon the cross and hear that terrible cry, (Matt. 27:46). In the garden of Eden, God told man that he might eat of

every tree except one, but he was not to eat the fruit of the tree. Why? Was it poisonous? No. Would it make him sick? No! That tree was there to develop character. Because man thought it made no difference, the curse of sin came down upon this world. Out of the Garden of Eden the first parents went forth on the beginning of the long trail of suffering and death. Is God particular? Ask Adam and Eve, and their voices come to us: Oh, God is particular. Bending over the murdered form of Abel their tears fall upon the prostrate form as they see his blood ooze into the earth. Their first-born a murderer.

Is God particular? See that fleeing form near the gate of Eden with the mark of his sin upon him, as he cries: "My punishment is greater than I can bear." (Gen. 4:13.) Yes, ask Cain as he goes out from the presence of the Lord, is God particular?

Ask those "mighty men which were of old, men of renown," (Gen. 6:4), as the flood sweeps them from the highest refuge and the ark floats away upon a shoreless sea, and the answer comes,

yes, God is particular.

Is God particular? Turn to Lev. 10:1-2. Nahab and Abihu, the sons of Aaron, took either of them his censor, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not, and there went out fire from the Lord, and devoured them, and they died before the Lord.

Those two boys were preacher's sons, Nahab and Abihu, boys trained for the ministry, boys who actually did become preachers and priests, they did the holy work of ministering in the church of God's temple. The instruction was: "When you go in to offer sacrifice, you must have holy fire on the altar," they argued, but what difference does it make, fire is fire. We hear the same thing today—what difference does it make which day I keep? What difference does it make what clothes I wear? What difference does it make how I talk; what difference does it make whether I do this or that? Ask Nadab and Abihu if God is particular. God had commanded that they should use Holy fire,

they obeyed God partially; they waved their censers; they used the finest incense; yes, they burned the incense but not exactly in the way God had specified. And fire came out and consumed them.

Ask Saul if God is particular. Turn to I Sam. 15. God said: Destroy the wicked Amalekites; don't take one thing; don't save anything; destroy everything. But Saul thought: what difference does it make? I'll just keep the best of the stock. When the prophet Samuel came, Saul said: I saved some of the best stock for a sacrifice; I thought it would be good to offer these fine sheep to God. Is God particular? Friends, there is too much of this sort of sacrifice in religion today. Said Samuel: "To obey is better than sacrifice, and to hearken than the fat of rams." (V. 22.)

Turn to II Samuel 6. Read there about Uzzah. God said, don't touch the ark, only the sons of Kohath may carry it, and are to carry the rods on their shoulders. But someone thought up a different plan, saying: let us put it on a cart, and let

the oxen draw it, and so they jag along. Suddenly it seems as though the cart is going to tip over. Uzzah touches the ark to steady it—and he dies. Oh, yes, Uzzah would say, God is particular!

Turn to the fifth chapter of II Kings. Naaman comes from a far country in his great chariot with his fine horses and a retinue of servants. He drives up in front of the prophet's house, but Elisha merely sends his servant to the door with the message: If Naaman wants to be healed of leprosy, let him go down to Jordan and dip seven times. Naaman went away very angry, saying: here I am the captain of the army of Syria, with my fine horses, my chest of great treasures, and all my fine apparel. I thought he would put out his hand on the malady, and call up his God to heal me. I am not going down in that muddy Jordan. If I need a series of baths, why could I not use Abana and Pharpar, the crystal clear rivers of Damascus?

But, friend, later he thought better of it. On the advice of his servants, he finally went down and



bathed in Jordan as God had instructed him. He dipped beneath the waters, but when he came up he was still the same; down again; up again, still the same. What difference did it make? Why go down seven times, as God had said? He was yet the same after he came up the sixth time, as he was after the first. God wanted Naaman to learn the lesson that he is particular, but when the Syrian came up the seventh time he was healed, and his flesh was "like unto the flesh of a child." (Verse 14.)

Ask Naaman, as he comes up radiant with health and vitality, if God is particular, he will say: Yes, God is particular.

(Acts 5) There was two church members who tried to fool God. They were giving money to help carry on the work of God, they were not compelled to give it, but they wanted the reputation of having given all, they sold their property and laid only part of the money at the apostles feet. Peter asked if the money they brought was all that they had received from the sale of their land, and they said, yes, it is all—all our

property. But as they answered they were smitten by the Holy Ghost, and were carried out to the cemetery.

Yes, God is particular.

(Psa. 81:12) "So I gave them up unto their own hearts' lust: and they walked in their own counsels."

Don't let that happen to you, friend. God's ways may not always seem the easiest to us, but it is the right way and the only safe way to inherit eternal life and happiness forever more.

Sel., Katie Carpenter.

## RUINING OF CHRISTIAN LIVES

Urania Williams

After reading the article "Our Home" some time ago, I was made to think many ways women are ruining their lives. Not only do they use an abundance of rouge and lipstick, but their appearance is ruined by their dress. It is not a strange thing to see women in slacks. They are not even ashamed of their legs. They think it is smart to hear the boys whistle and laugh at them. (Deut. 22:5.)

I am sure no Christian woman would want to dress

like that nor would they want to dress the little children in the kind of clothes they are dressed in, these days.

Oh, how I wish every one would read their Bible and try to live closer to God. If we would do this, I'm sure there would be no half dressing and bobbing of hair. (I Peter 3:3-5.)

My most earnest prayer is that every one will strive to do the Lord's commands. I hope every brother and sister in the Dunkard Brethren church will come back to the commands of the Bible. For if we are going to be a professed Christian, let us come full hearted and live closer to Jesus Christ our Savior. Let us read in the 12th chapter of Ecclesiastes, there you will find how everyone will be judged, both good and evil. So let us stay close to God, so there will be no evil held against us in that judgment day.

Let this be our strong desire. (Exodus 15:2.) "The Lord is my strength, and song, and he is become my salvation; he is my God, and I will prepare him a habitation; my father's God, and I will exhalt him."

Eldorado, Ohio.

## WASHING OF WATER BY THE WORD

Mrs. Harriet Martin

Eph. 5:26

Who can sit and look on a feet washing service with anything but serious thoughts? Yes it takes one back to the guest room in Jerusalem many, many years ago. Christ had been teaching his twelve disciples many new things, but this night was an occasion which was never forgotten by these foundation stones of Christ's church. (Eph. 2:20.)

Christ knew his church was not all clean. They were clammoring for place, they were not humble, then there was one chosen to this ministry who was very unclean. Yes, a cleansing was needed very badly.

(Luke 22:9.) Where wilt thou that we prepare? Peter and John were to prepare the supper.

They knew the custom of the Jews, there must be one lamb to each household or family; they were to not make a social affair out of this occasion. Never were they to so much as invite a

neighbor in to partake of this meal unless there were not enough persons in the family to consume the roast lamb. This was a solemn occasion. Their minds were to go back to that great deliverance night when they were to put blood on the door post. Yes they were to remember "When I see the blood I will pass over you." (Ex. 12.)

There were also bitter herbs on this table, denoting the bitter servitude under Pharaoh, also a bowl of sop, which was a brick dust gravy, and they were to dip their fingers in this sop, while they remembered the hard labor under Pharaoh. (Ancient History tells of the Sop.)

But where must we prepare this supper? Christ had no place to lay his head, let alone a household. They did not yet understand that they (the twelve) were Christ's household, the first church and the very foundation with Christ as the chief cornerstone. And Christ did not even invite the good man of the house. His own mother and other believers, no, none but his own household must be here this night. For they

were to be his eye witnesses and a great work laid upon their shoulders.

Hence the church must be cleansed before they start out with the Lord's commission which was worldwide.

Christ desired greatly to eat this passover the last time, before he suffered and fulfilled the law of sacrifice, by giving his own flesh as the Lamb of God, and shedding his blood for many for the remission of sins. "Yes, when I see the blood I will pass over you."

The guest room was made ready, the table, the roast lamb. Christ and his chosen twelve surrounded the table. Some believe the cup mentioned in Luke 22:17, to be the cup of the Jewish passover, which contained grape juice. Ring out the old, ring in the new. Christ took bread and blessed it, and gave unto them saying (Luke 22:19), "This is my body which is given for you, this do in remembrance of me." (V. 20) Likewise also the cup after supper saying, "This cup is the New Testament in my blood which is shed for you." Here supper being ended, he left them to draw the line between the



old and the new. Just when were they to dip fingers in the bowl of sop? (As was the Jewish custom at their pass-over ordinances.) Well the Master knew, for already Satan had put it into Judas' heart to betray him.

The time for cleansing had come. Jesus riseth from supper and laid aside his garments and took a towel, and girded himself, pouring water into basin began to wash these astonished disciples feet. Never before had they witnessed the greatest one stooping down to serve in this lowly capacity of washing feet. Peter rebelled—no never Lord! But Christ says if I wash thee not thou hast no part with me (in this ministry). Then temporal minded Peter was willing even to having his hands and head washed also. He that is washed needeth not save to wash is feet, but is clean every whit and ye are clean, but not all. They were amazed. Clean every whit, but not all! What did the Lord and Master mean?

Know ye what I have done unto you? No they did not understand, which one was filthy—and if they

were to know, then perhaps Peter would suggest that Christ wash him (Judas) from head to toe. Christ says "What I do thou knowest not now, but thou shalt know here after." Yes many are called but few are chosen, and here was one called into this ministry of Christ's church—"unchosen," he had not a wedding garment on. But the scriptures must be fulfilled. He that eateth bread with me hath lifted up his heel against me.

Christ declares, that one of you shall betray me. Then they began to say, Is it I? Jesus answered, he it is to whom I shall give a sop, when I have dipped it. And after the sop Satan entered into him, and Jesus said, that thou doest, do quickly. He went immediately out and it was night.

Here a remarkable prophecy was fulfilled which proved that Christ was the Messiah, and the church had a wonderful cleansing. Exit, a child of Satan, and the rest were reproved for their candidature for a high place. They were washed by Christ's words. Just as we are washed today by his word by the power of the

Holy Spirit.

However careful we are about going to the Lord's table, lest we have gathered dust and dirt on our feet as we travel along the Christian way. And how we examine ourselves to know whether we are fit subjects to surround the Lord's table, lest we eat and drink unworthily. Many an unsaved person goes to that table in ignorance, has examined himself, believing to be saved and in the faith, in good standing in the church, only to become washed by the words of Christ, "Know ye what I have done unto you?" The Holy Spirit reveals the secret of his heart and he finds himself at a loss because he as yet, has not discerned the Lord's body. What a sin is heaped upon him as he finds himself guilty of crucifying his Lord and Master, and what mercy is shown, when the Holy Spirit comes to quicken such a one and burdens him with his sin, leading him to repentance, (Rom. 2-4), and a true acceptance of this One who died on the cross for his awful sin. Truly now he can discern that broken body and that spilled blood. Yes he knows

that it was partly his sin that took Christ to Calvary.

Jesus paid it all. All to Him I owe. Sin has left a crimson stain, He washed it white as snow.

Fowler, Colo.

### RESTITUTION

Making our wrongs right is an important part of repentance.

"May one be pardoned and retain the offense?" asked the king in Shakespeare's Hamlet. Because he was not willing to give up what he had got wrongly, he felt that his prayers could not rise to heaven. Most Christians, we suppose, have found by experience that a tortured conscience cannot find rest until the wrongs done to other people have been righted as far as that is possible. It is futile to ask God to forgive one for stealing a dollar when that dollar is safe in the thief's pocket. It is obvious that the offer of Zacchaeus to restore in multiple that which he had taken by wrong accusation met the approval of our Lord.

One should not think, of course, that salvation may be won by making restitu-

tion. People whom we have wronged cannot forgive our sin. "Against thee, thee only, have I sinned," prayed the psalmist. And so one may become a mere ascetic on this point, supposing that the more things he can think of to make right, the better Christian he will be. All sin must be confessed to God. Some sin, and the Lord will instruct our consciences as to which, must be confessed to those who were involved in our wrongdoing. These confessions should be promptly and frankly made.

There has come to our desk an anonymous letter which we should be glad to answer personally if we knew the writer's name. It comes from a sister who has made right some of the wrongs of her past life, chiefly petty stealing. In this she did right. It seems to us, however, that she did not do right in making some of this restitution anonymously. Certainly part of the value of restitution is the frank and honest confession of the wrongdoer. "Confess your faults one to another," is the apostolic instruction. "An open confession is good for the soul,"

is what we used to hear preached. This probably is true. If we are genuinely sorry for our sins, we are willing to accept whatever personal humiliation may be involved in the confession. —Selected.

### WHERE IS THE CHURCH GOING?

Wm. H. Kinny

What is wrong when such thoughts or questions come into our minds? Are we living as close to God as we should? No, we are not. Why not?

I believe that is easily answered. It is because we do not love God as we ought. There are too many who want to walk on both sides of the fence at the same time. That can't be done, and they choose to walk with the devil rather than to suffer afflictions. They are not like Moses was when he refused to be called the son of Pharaoh's daughter. (Heb. 11:24-25.) They are afraid someone will make fun of them and that shows the lack of faith.

Some of our brethren will walk down the streets besides their wives, who have



their prayer coverings and bonnets on, but they have not anything to show where they stand, just because they are afraid of the world. They are trying to get over the line and walk with the devil, helping the world to point the finger of scorn at their wives and make it hard for them. They find fault because some of the sisters are not as plain as they once were.

Another thing, some of our elders do not rule their own houses well, not having their children in subjection with all gravity. (I Tim. 3:4-5) "Let the deacons be the husbands of one wife ruling their children and their own houses well." (I Tim. 3:12.) Now if they don't do that they break the covenant they made when they were taken into office. Therefore they have lied to God. We can see from the way they let their girls go with their dresses up to their knees, and in the fashions of the world, that they are not true to their office and that they have a proud heart.

When our elders and deacons will go into the AAA against God's word just to get another dollar

because they can get it for nothing, they are selling their soul for a dollar and a little pride. We read in I Tim. 3:3 that they are not to be greedy of filthy lucre.

In II Thess. 5:22, we read "Abstain from all appearances of evil," and that means all, not just part of the evil. Instead of keeping the evil out of the church, they are carrying it in. God said, "Come out from among them and be separate," and if we don't give up all, we are not fit for the kingdom. I think each of us should do our part to keep the church pure and work together and have the one spirit, but as long as some would rather take other books for their guide, instead of the Bible, how can we? For we know that some are trying to destroy the faith that was once delivered to the saints, and Christ's old apostles would not take anyone's word but our Lord's. They did not look into books to see what God's word meant, but they had faith that God would give them wisdom to understand. "For Peter and the other apostles answered and said, we ought to obey God rather than

man." (Acts 5:29.)

Again, "To obey is better than sacrifice, and to hearken, than the fat of rams." (I Sam. 15:22.)

Another thing, there is too much respect for persons. This should not be, for there is no respect of persons with God, (Rom. 2:11). That is the reason our church is not more plain. Respect of persons! Some can do as they please. Others cannot. I hear so much about the sisters and nothing about the brethren. They can wear fancy hats or have their hair cut in fashion, whether they are deacons or not. If the deacons would be plainer it would be easier to get the others to come in order.

Again some of the members say you can't put old heads on young shoulders, but I don't see why you can't. They put young heads on old shoulders, judging from the way some of the older members look (not old in years, but old in the church).

Now dear brethren and sisters, I am writing just because I would like to see the church wake up and get this evil out of the church that it be a pure church. We

can't do that unless we unite with one another and with God, and have the one mind and one spirit and live by God's word, not man's, (I Kings 13:18). If we don't obey God's word we will be punished as was the man of God that obeyed the word of the old prophet in Bethel, instead of obeying God's word. Now let us all be obedient to God's word and watch and pray that we enter not into temptation.

Dallas Center, Ia.

## NEWS ITEMS

### WENATCHEE, WASH

The Wenatchee Dunkard Brethren church met for its regular quarterly council on March 3rd, at 2:00 p. m. in the home of our elder, D. B. Steele. The meeting was opened by singing No. 581. Elder E. W. Pratt then read from the Bible and Elder D. B. Steele offered the opening prayer. He then reported that as the church had asked him to write to the mission board and see if it would be possible for them to send a minister to the fourth district to hold some meetings for us this spring, preferably during the month of March. He reported that he had written to brother Harry Andrews who was secretary of the mission board, but had received no reply from

brother Andrews.

Our elder then asked Bro. Pratt to take charge of the meeting which he did. The matter of sending out the visiting brethren to pay the annual visit was then taken up, and decided that the elder should visit the visiting brethren and send them out the next week.

The clerk's report was then read and approved. The meeting closed by singing No. 395, and prayer by Bro. Charles Inks.

D. B. Steele, Cor.,  
1 S. Garfield, St.

### HOME FOR RENT

Preferably for some of our church people. Nine room house and other buildings on farm one mile from town. Party might do small amount of farming or raise some tomatoes for cannery. Garden, truck patch and pasture for cow. Located 13 miles from Englewood congregation. Rent in exchange for the oversight of some cattle on pasture and upkeep of buildings. Possession March 1, 1946. For further information write L. W. Beery, Union, Ohio.

### CERES, CALIF.

Pleasant home Dunkard Brethren church met in council March 23rd, opening hymn No. 40. Elder H. E. Andrews read Psalm 27 and led in prayer. We decided to divide the Sunday school class, and Sister Sylvia Ruff was chosen to teach the primary class.

April 28th was chosen as our love feast date. Closing prayer by Bro. Elmer Ruff.

Sister Emma Ruff, Cor.

### LITITZ, PA.

We, the Northern Lancaster county Duknard Brethren, expect to have our love feast at Lititz on Sunday, May 20th. Sunday school at 9:30 a. m. Preaching at 10:30.

A hearty invitation is extended to all who can to be present at our love feast.

Susanna B. Johns,  
35 E. Lincoln, Ave.

### MECHANICSBURG, PA.

We held our council meeting on March 29th. Scripture read I Psalm and opening prayer by Bro. Paul Smith. Our elder, J. Harry Smith, then took charge of the work, we then retained all the officers. We chose a minister to hold our series of meetings this fall, which will be announced at a later date. We also elected delegates to go to our District Meeting, which will be held at Mt. Dale, Md., April 10th and 11th.

It was decided to open our Sunday school at 9:30 o'clock the first Sunday in May to the first Sunday in September, then it will be 10 o'clock again.

We also made the arrangements for our love feast, which will be held May 12th and 13th, beginning Saturday at 10 o'clock. We ask all to come.

Closing prayer by Elder B. F. Lebo. May God add His blessing to all who try to serve the Master, is our prayer.

Harry L. Junkins, Cor. Sec.,  
R. 1, York Springs, Pa.

### ENGLEWOOD, OHIO

We met in regular quarterly



council March 24th at 7:30 p. m. The meeting opened by singing 403. Bro. L. W. Beery read II Thess. 3: 1-8 and gave some helpful remarks on same, and led in the opening prayer.

Bro. Robbins then took charge. Some business came before the meeting which was taken care of in a Christian manner. We are planning on holding a series of meetings in August. There were several ministers named and the clerk will see which one can come at this time.

The closing prayer by Bro. Samuel Hall.

One thought in our brother's opening remarks which I think is well for us all, "We are living in an evil day, and when we let the Lord have free course in our lives, we shall be protected from all evil."

Ivene Diehl, Cor.,  
New Lebanon, Ohio.

## OBITUARIES

### MARTHA HITCHCOCK HARMAN

Was born in Indiana, March 8, 1856. She departed this life March 4, 1935, aged 88 years, 11 months and 26 days. She resided in Wood county, Ohio, most of her life.

She was united in marriage to Frank P. Harman, who passed away a few years ago. Four children were born to this union: Mrs. Clarence Gunder of Wayne, Sage of Toledo, Paul of Gibsonburg, and Apollos, a twin to Paul, who died in infancy. She is also survived by two children of a former marriage,

Mrs. Frank Seiple of Portage, and Vogal Miles, whose residence is unknown. Two sons, Virgie and Chas. Miles preceded her in death. Two step-sons also survive, Oral Harman of Wayne, and Monty Harman of Michigan, together with a sister, Mrs. Sarah Cahoun of Flint, Mich., a brother, Orlando of Wayne and 24 grandchildren, 17 great grandchildren, one great, great grandchild and a host of other relatives and friends.

Early in her second marriage she and her husband were baptized in the Church of the Brethren, then known as German Baptist.

Funeral services were conducted by Bro. Abraham Miller, assisted by Bro. Melvin Roesch at the Mt. Zion United Brethren church. Burial in Mt. Zion cemetery.

## WHAT THINK YE OF CHRIST

"Pharisees . . . With what have you to reproach Jesus?"

"He eateth with publicans and sinners."

"Is that all?"

"Yes."

"And you, Caiaphas . . . What say you of Him?"

"He is guilty: He is a blasphemer because He said, 'Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven'."

"Pilate, what is your opinion?"

"I find no fault with this man."

And you, Judas, who sold your Master for silver. Have you some fearful charge to hurl against Him?

"I have sinned in that I have betrayed the innocent blood."

"And you, Centurion, who led Him to the Cross . . . What have you to say?"

"Truly this was the Son of God."

"And you, demons?"

"He is the Son of God."

"John Baptist . . . What think you of Christ?"

"Behold the lamb of God."

"And you . . . John the Apostle?"

"He is the bright and morning star."

"Peter . . . What say you of your Master?"

"Thou art the Christ, the Son of the living God."

"And you, Thomas?"

"My Lord and my God."

"Paul, you persecuted Him . . . What testify you of Him?"

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

"Angels of heaven . . . What think you of Jesus?"

"Unto you is born a Savior which is Christ the Lord."

"And thou, Father in heaven, who knowest all things?"

"This is my beloved Son, in whom I am well pleased."

Reader . . . What think you of Christ?

### UNAWARES

They said, "The Master is coming  
To honor the town today,  
And none can tell at what house  
or home

The Master will choose to stay."  
And I thought while my heart beat  
wildly,

What if he should come to mine,  
How would I strive to entertain  
And honor the Guest Divine!

And straight I turned to toiling  
To make my house more neat;  
I swept, and polished, and garnished  
And decked it with blossoms  
sweet.

I was troubled for fear the Master  
Might come ere my work was done  
And I hasted and worked the faster,  
And watched the hurrying sun.

But right in the midst of my duties  
A woman came to my door;  
She had come to tell me her sorrows  
And my comfort and aid to im-  
plore,

And I said, "I cannot listen,  
Nor help you any today;  
I have greater things to attend to."  
And the pleader turned away.

But soon there came another . . .  
A cripple, thin, pale and gray . . .  
And said, "Oh, let me stop and rest  
A while in your house, I pray!  
I have traveled far since morning,  
I am hungry, and faint and weak;

My heart is full of misery,  
And comfort and help I seek."

And I cried, "I am grieved and sorry  
But I cannot help you today.  
I look for a great and noble Guest,"  
And the cripple went away;  
And the day wore onward swiftly ...  
And my task was nearly done,  
And a prayer was ever in my heart  
That the Master to me might  
come.

And I thought I would spring to  
to meet Him.

And serve Him with utmost care;  
When a little child stood by me  
With a face so sweet and fair;  
Sweet, but with marks of teardrops,  
And his clothes were tattered and  
old;

A finger was bruised and bleeding,  
And his little bare feet were cold.

And I said, "I'm sorry for you.  
You are sorely in need of care;  
But I cannot stop to give it,  
You must hasten elsewhere."

And at the words, a shadow  
Swept o'er his blue-veined brow;  
"Someone will feed and clothe you,  
dear,

But I am too busy now."  
At last the day was ended,  
And my toil was over and done;  
My house was swept and garnished  
And I watched in the darkness,  
alone.

Watched . . . . but no footfall  
sounded,  
No one paused at my gate;  
No one entered my cottage door,  
I could only pray . . . and wait.

I waited till night had deepened,  
And the Master had not come.  
"He has entered some other door,"  
I said,  
"And gladdened some other home.

My labor had been for nothing,  
And I bowed my head and I wept,  
My heart was sore with longing,  
Yet . . . in spite of it all . . . I  
slept.

Then the Master stood before me,  
And his face was grave and fair;  
"Three times today I came to your  
door,

And I craved your pity and care;  
Three times you sent me onward,  
Unhelped and un comforted;  
And the blessing you might have  
had was lost,  
And your chance to serve has  
fled."

"O Lord, dear Lord, forgive me!  
How could I know it was Thee."  
My very soul was shamed and bowed  
In the depths of humility.  
And He said, "The sin is pardoned,  
But the blessing is lost to thee;  
For comforting not the least of Mine  
You have failed to comfort Me."

### JESUS ANSWERS PRAYER

Joseph P. Robbins

When your way seems dark and  
dreary,

And your load seems hard to bear,  
Take your troubles all to Jesus  
He will hear and answer prayer.

When your heart is filled with  
sorrow,

And is almost broke with cares;  
Tell your troubles all to Jesus,  
He can hear and answer prayers.

When your life is filled with sad-  
ness,

And you think that no one cares;  
You will find a friend in Jesus,  
He does hear and answer prayers.

Tho your friends may all forsake



you,  
And there's no one seems to care;  
You just put you trust in Jesus,  
It is He who answers prayer.

And when all of life is over  
And you are done with all its  
cares;  
You will have with you this Jesus  
Who has heard and answered  
prayers.

He has said, "I'll never leave you,  
I'll be with you to the end."  
So just put your trust in Jesus,  
It is He who is your friend.

For I know that in our sorrows,  
And our troubles and our cases,  
We can trust this blessed Jesus  
For I know he answers prayers.

So when I get home to heaven,  
I will meet my Jesus there;  
And will be with Him forever,  
For He heard and answered my  
prayer.

There'll be singing, there'll be  
shouting,  
There'll be music over there;  
There we'll praise our blessed Jesus  
Who did hear and answer prayer.

There we'll sing His praise forever,  
In that home so bright and fair;  
In honor to our blessed Jesus,  
For His answer to our prayer.

So when I'm done with troubles,  
And trials and with cares,  
I'll go to be with Jesus  
For it is He who answers prayers.

Oh, I long to be with Jesus  
In that mansion bright and fair;  
And enjoy His blessed presence,  
For He heard my earnest prayer.

Oh, I'm getting worn and weary  
With this world and its way,  
And I want to be with Jesus  
He who hears me when I pray.

So the time is fast approaching,  
When I'll leave this world of care,  
Just to go and be with Jesus  
He who answers all my prayers.

It is there we will be happy  
For we'll have no toils and cares,  
For we'll all be praising Jesus  
For His answers to our prayers.

So now we soon shall leave you,  
And this world with all its cares,  
How we long to be with Jesus,  
With the one who answers  
prayers.

—Potsdam, Ohio.

### THE BEAUTIFUL LIFE

When you go out in the morning  
To begin the work of the day,  
Don't neglect the little chances  
You will find along your way;  
For the lifting another's burden,  
And speaking a word of cheer,  
You will find your own cares lighter  
And easier far to bear.

Forget each kindness that you do  
As soon as you have done it;  
Forget the praise that falls to you  
The moment you have won it.  
Forget the slander that you hear  
Before you can repeat it;  
Forget each slight, each spite, each  
sneer,  
Wherever you may meet it.

Remember every kindness done  
To you what e'er its measure;  
Remember praise by others won,  
And pass it on with pleasure;  
Remember every promise made,

And keep it to the letter,  
Remember those who lent you aid,  
And be a grateful debtor.

Sel., by Zora Montgomery.

I ask Thee for a thoughtful love,  
Through constant watching wise,  
To meet the glad with joyful smiles,  
And to wipe the weeping eyes,  
And a heart at leisure from itself,  
To smooth and sympathize.

—A. L. Waring.

### ADULT SUNDAY SCHOOL LESSONS

Apr. 1—Exod. 12:1-30.  
Apr. 8—Exod. 12:31-51.  
Apr. 15—Exod. 13:1-22.  
Apr. 22—Exod. 14:1-31.  
Apr. 29—Exod. 15:1-27.  
May 6—Exod. 16:1-31.  
May 13—Exod. 16:32-36;  
17:1-16.  
May 20—Exod. 18:1-27.  
May 27—Exod. 19:1-25.  
June 3—Exod. 20:1-26.  
June 10—Exod. 23:1-33.  
June 17—Exod. 24:1-18.  
June 24—Exod. 28:1-43.

### PRIMARY SUNDAY SCHOOL LESSONS

Apr. 1—Five Thousand Fed. Matt.  
14:13-21.  
Apr. 8—Jesus Gives Sight to the  
Blind. Jno. 9:1-38.  
April 15—The Glory of Jesus on the  
Mount. Matt. 17:1-13.  
Apr. 22—Offences and Forgiveness.  
Matt. 18:1-22.  
Apr. 29—Jesus the Sympathetic  
Friend. Jno. 11:1-36.

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May 6—Lazarus Raised to Life.  
Jno. 11:37-54.  
May 13—The Good Samaritan.  
Luke 10:25-37.  
May 20—The Prodigal Son. Luke  
15:11-32.  
May 27—The Rich Man and  
Lazarus. Luke 16:19-31.  
June 3—Things Needful to Follow  
Jesus. Matt. 19:13-30.  
June 10—Jesus Honored as King.  
Luke 19:28-40.  
June 17—God's House a Sacred  
Place. Matt. 21:12-16.  
June 24—Jesus Betrayed and For-  
saken. Matt. 26:47-56.

# BIBLE MONITOR

Vol. XXIII

May 15, 1945

No. 10

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## CONTINUING INSTANT IN PRAYER

In the twelfth chapter of Romans the apostle Paul urges us as servants of Christ to "present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service." The inference is given in the language of this expression that it is possible for each one of us, who have accepted Christ as our personal Savior and complied with the teachings of his gospel pertaining to the plan of salvation, to live lives that are acceptable to God and will meet his approbation both here and on the great day of judgment. This being true it would seem only natural that all of us who are sincere would have this as a goal toward which we are continually striving.

Paul indicates in the above text that to succeed in this we should present our bodies a living sacrifice. The language he uses reveals this is to be a free will offering to Christ our Lord as an act of recognition and appreciation toward him because of a feeling of the great indebtedness we feel toward him because he ransomed our souls from the pit of everlasting fire and torment. His love, his great compassion, his sacrifice and suffering culminating in his agonizing death on the cross, for us, constrains us to freely offer ourselves to him, and as such our physical, mental and spiritual powers, abilities and resources become instruments for his use and to his glory.

This offering of our bodies to the service of the Lord does not remove us from this world of sin nor



does it make it impossible for the adversary of our souls to tempt us. Because of this and the everpresent weaknesses of the human being we find ourselves often falling short of the standard of the gospel of our Lord as to the use of these bodies of ours. As we journey along from day to day we have so many needs in meeting the many issues of life, that were it not for the provisions our Lord has made for us we most certainly would fail in our efforts in the Christian life.

The apostle Paul calls our attention to one of these provisions in this same chapter. This vital avenue by which we may have access to higher power that is able to sustain us at all times and give us victory over all of the cunning devices and trying temptations which our adversary can offer, is prayer. To the earnest and faithful Christian prayer is a life line and a line of direct contact with the great Creator and Sustainer of the universe and all things therein—a direct and definite fellowship and communion with our Maker and God.

Godfearing men of all ages have, through this

source, found grace and strength sufficient for every need. "God is our refuge and strength, a very present help in trouble." (Ps. 46:1.) A definite belief, faith, and confidence in this great God above leads men to turn to him in times of trouble or need and intercede with him for definite things which confront us in the experiences of life. Such faith, such humility, such intercessory appeals on the part of those who love, fear and obey the Lord, brings the power of God into our lives and leads him to intervene with his powerful hand in our behalf. This fact has been demonstrated all down through the ages. God does not disappoint or forsake his faithful children when they call upon him aright, for "Like as a father pitieth his children, so the Lord pitieth them that fear him." (Ps. 103:13.)

In the light of these facts we can better understand why Paul urges those who have presented their bodies a living sacrifice to God, to be "continuing instant in prayer." Our faith should be such and it should be uppermost in our minds that immediately upon contact

with something which threatens to overcome us at that instant, we should look to our Father in prayer for strength to give us victory. This is a provision that our Lord has made for us that indicates his love and concern for us, and how we should rejoice for this privilege and help.

"The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous; but the Lord delivereth him out of them all." (Ps. 34:17-19.)

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### MY LIFE'S STUDY OF THE SCRIPTURES

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B. E. Kesler

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VIII. It has a spiritual significance.

(a) Enjoined upon believers, the spiritual children of God, and is to be observed by them until Jesus returns to take us home to himself.

(f) All ordinances have a formal and a spiritual side.

(c) Peter did not understand it. (V 6, 7.) Hence not an ancient custom, or home duty to remove dirt or filth. (Must Jesus give his people a command to do what sinners do without command? If so, shame on us.)

(d) It has cleansing virtue which wicked persons cannot receive. (V. 10, 11.)

e() It is a new ordinance, never practiced before. Not a carnal ordinance.

(f) Peter learned his part with his Lord would be lost if he persisted in refusing to participate in it.

(g) He also learned that those who had been washed (in baptism) needed to have their feet washed. But needed not save to wash his feet. And happiness comes to those who obey. (V-17.)

IX. We are to look to Jesus as the author of our faith. (Heb.12:2.)

(a) When Jesus is the Author of our faith, the faith of all will be alike.

(b) When he is the Finisher of our faith, there will be no difference.

(c) Where our differences come from.

"Ancient custom," say

## BIBLE MONITOR

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one. That's his opinion.

"Home duty," says another. That's his opinion.

"To remove dirt," says another. That's his opinion.

(d) Now note, no ancient custom enjoined washing one another's feet. Sinners wash feet to remove dirt, as a home duty, without a command. Jesus' feet were not washed; if to remove dirt, why not?

But suppose it is a lesson on humility, then it is admitted Jesus could and did teach humility by washing

feet. Could he teach it better in any other way? If Jesus did teach humility by washing feet, so can we. And Jesus wants his people to be humble still. Now if Jesus could and did teach and exemplify humility by washing feet, so can we; and there is no better way.

(e) Faith takes God at his word. Opinion sets it aside. See the difference?

X. Christ commanded us to wash one another's feet. A reciprocal command; as:

(a) Exhort one another, love one another, salute one another, pray for one another, comfort one another. All of which are reciprocal commands.

(b) Such commands reciprocate or alternate. For instance: I wash your feet now. In return, you wash my feet now. Or, I wash your feet now and you wash my feet tomorrow or any time in the future. Or, you pray for me now, and I pray for you now, tomorrow, or any time in the future. It just simply means we both obey these commands mutually, or alternately.

(c) "Another," means, one other, hence "wash one another's feet, means wash one other's feet. So we



have the so-called single mode feet washing.

d() To justify the so-called double mode feet washing, we would have to use a numeral (number) to indicate the number we should wash. And the command should read, "wash two or three others' feet." Or, simply, wash two or three or any number of other's feet.

Paul recognized and respected this command.

(a) Let not a widow be taken into the number (to receive charity) under three score years, (among other things) "unless she have washed the saints' feet." (I Tim. 5:10.) If she had washed the saints' feet, showing she was a loyal member, she could receive the charity of the church otherwise she could not. Was this restriction placed only on old widows? Would it not apply to old brethren too?

(b) But, this was home duty, we are told. Nay, verily nay. If so, then this old widow must humiliate herself by going round among the sisters and begging to wash their feet so she can get aid from the church, must sacrifice her

sense of propriety and dignity to get help from the church. But with feet-washing in the church in which all engage, she is spared this humiliation and indignity. And, if she is in destitute circumstances, she will be cared for, and her needs, supplied.

XII. Jesus attached a very Great Penalty to Disobedience.

(a) "If I wash thee not, thou hast no part with me," said Jesus, to Peter. If he refused, his part with his Lord would be severed. (V 8.)

(b) Ancient custom had no such penalty; neither does home duty. Feet-washing for sanitation and cleanliness has no such penalty.

(c) This penalty was essential to membership with Christ.

(d) Here is one case of feet-washing gone to judgment, the decision, made.

(e) The widow could be received with it, not without it.

(f) It has precept, example, penalty for refusing. What else is lacking but the will to obey?

XIII. Christ's feet-washing differs from all other,

past or present.

(a) Differing from all, it can not be any of them.

(b) For the saints, God's people only. Hence a church ordinance.

(c) Attending circumstances: upper room, supper, table, not to tarry for the night. Nothing like it ever existed. Hence a new rite. A new service among God's people, to be perpetuated till He returns.

(d) Represented a spiritual cleansing which sinners cannot receive.

"Ye are clean, but not all. For he knew who should betray him. Therefore said he, Ye are not all clean." Judas had his feet washed but he did not get the cleansing, the others did.

XIV. New Testament Ordinances have Their Type in the Old Testament.

a() Baptism — "And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation and shalt wash them with water." This was done at their consecration to the priestly office.

(b) Lord's Supper—As it is recorded in Exodus. (Ex. 12:3-19.) Turn to it, and read it. Too lengthy to insert here.

(c) Communion — "And with the one lamb a tenth deal of flour mingled with the fourth part of a hin of beaten oil, and the fourth part of a hin of wine for a drink offering."

(d) Feet-washing — Priests washed their own feet. The penalty for refusing was death. (Ex. 30: 17-21).

(e) There has never been a time when God did not have a religious rite of feet-washing among his people.

#### Confirmation

1. It is practiced now by Greeks, Seventh Day Baptists, primitive Baptists, Brethren in Christ, General Baptists, Church of God, formerly by Regular Baptists, Christian church, and some Methodists. It is also now practiced by the Church of the Brethren, Old Order Brethren, and Old Brethren.

2. It is one of the commands to be taught to all believers, (Matt. 28:19.)

3. All believe Jesus could teach and exemplify humility by washing feet. We all believe Jesus wants his people to be taught to be humble still. All know we can teach and exemplify humility by washing feet. All others could teach and

exemplify it by washing feet, but they do not.

### Refutation

We can not instert all the refernces here. Be sure to look them up.

1. Feet-washing was instituted in Jerusalem. (John 12:12; 13:25; 20:21; 18:1.) He would not cross Cedron in going from Bethany to the garden.

2. No account of Jesus washing feet at Bethany. (Matt. 26:6-15; Mark 15:3-11; Luke 7:36-47; Jno 12:2-9.)

3. Traitor pointed out at the supper in Jerusalem at which Jesus instituted feet-washing. (Matt. 26:1; Mark 14:18-21; Luke 22:21-23; John 13:21-26.)

4. Peter's denial foretold at supper in Jerusalem where Jesus washed the apostles' feet. (Matt. 26:33-35; Mar. 14:29; Luke 22:33-34; John 13:37-38.)

5. Evangelists agree perfectly on these points. See also any harmony of the gospel as generally given in Bibles.

6. Jesus not confined to "Mode" in giving commands. (Matt. 22:27-40; Eph. 5:28; I Jno. 4:11. See also the ten commandments. (Ex. 20:2-5, 13-17.)

7. Jesus placed it with other ordinances, supper, Com., (I Tim. 2:8-11; 3:1-4.)

8. Incorporated in the Christian system 32 and 64 years after pentecost.

9. "Only meant for the apostles," we are told. Then must the 70, Philip, Stephen, Timothy, Titus, Jude, Ananias, Paul, Silas, Barnabas teach it while the apostles live, then suddenly stop?

10. It has never been annulled by divine authority.

But we are told "ought" and "should" are not in the "imperative mode," and do not express a command.

In the first place, there were no "modes" defining the use and force of verbs when Jesus gave the command of feet-washing. (John 13:14-15.)

In the second place, Jesus was not confined to "modes" when giving commands.

In the third place, many commands, as all grammarians know, are given in the "indicative mode;" e. g., nine of the ten commandments are given in the "indicative mode." (Ex. 20:3-17.) So is the first command God ever gave to man, "Thou shalt not eat of it."



(Gen. 2:17.) "Ought," John 13:14-15, is in the "indicative mode," and where ever used, expresses duty of obligation, in the most forceful way.

"Should" John 13:14, is in the "potential mode," second person, and as seen by Webster, when thus used, like "shall," ordinarily expresses a command. And "ought" being the "stronger," makes the command to wash feet, quite imparative, enough so for one who wants to obey.

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### THE POWER OF GOD THROUGH ANOINTING

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Ethel Beck

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This subject is not talked upon or preached, so very much. Yet God still manifests His power through the anointing. Let us consider James 5:14-15. "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall rise him up: and if he have committed sins, they shall be forgiven

him." Sickness is caused from sin directly or indirectly. I believe it is an honor to God and a defeat for the devil when we are healed.

Because of sin in the garden of Eden we must suffer. (Read Luke 13:11-16.) This woman was bound by Satan until Christ loosed her from her infirmity. Also read John 5:2-15. "Behold, thou art made whole; sin no more, lest a worse thing come unto thee."

One time when Jesus came in contact with a blind man, His disciples asked, "Who did sin, this man or his parents, that he was born blind? Jesus answered, neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." It may not be any fault of our own that we suffer but it still traces back to the beginning. Jesus was so willing to heal all that came to him. I believe He is just as willing for all to come to Him today. Every time God heals someone it is another victory over Satan. However, a few people have been a blessing to others while they were sick in bed. Their lives were committed to God to

do as He saw best.

Sometimes God allows His children to suffer that He might be glorified, and for their good. It was for the glory of God that Lazarus was sick and died. Then it was to God's glory that he should be raised from the dead. But later he died again. It speaks of others who were sick in the Bible. "Elisha was fallen sick of the sickness whereof he died." (II Kings 13:14.) "Trophimus have I left at Militum sick." (II Tim. 4: 20.) "Epaphroditus was sick nigh unto death." (Philip 2:27.) Because of his love for Christ's cause he wore himself out and became sick. For some reason Paul did not see that they were healed.

Paul prayed three times for his thorn in the flesh to be removed. God did not see best to remove it. He showed to Paul that the "messenger of Satan" sent to buffet him would be used to keep him humble and dependent on God. Paul instead of pining and being downcast was resigned to God's will. He said, "Most gladly therefore will I rather glory in my infirmities, that the power of

Christ may rest upon me."

If God gives us faith to be healed, then our prayer for healing will be answered. Usually when people have faith to be anointed they are healed. If God doesn't see best to heal them they still get some help and a blessing from it. Often times we lack the faith. Perhaps Jesus would like to say to us as He did to His disciples on a few occasions, "O ye of little faith." "Be not faithless but believing," and "where is your faith." I am sure we too, feel like the disciples who need to say, "Lord, increase our faith." When He healed people He often said it was their faith which did it.

God sometimes works through doctors and medicine to His glory. He also works without medical aid which gives Him greater glory. Here is an incident in II Chronicles 16:1-3, which we will notice, "And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great, yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers, and died in the one and fortieth year of

his reign." He did not seek the Lord but physicians for his healing so he died.

Some wait until they are real bad or until the doctors give them up before calling for the anointing. This looks like we trust the doctors more than God and only go to Him as a last resort. Why not try Him first, so He will receive full honor and praise? If some doctor is successful in bringing a patient through a serious illness, we are more apt to praise the skill of the doctor than God working through him.

God would have His children use the privilege of the anointing. There is no healing power in the oil but it is a symbol of the Holy Spirit. It is the faith in it's power which heals. Much depends on the faith and prayer offered for the sick by the elder. "Let them pray over him . . . and the prayer of faith shall save the sick."

If some have failed to be healed when anointed, could it be a lack of faith on the elder's part or of the one who is sick? Jesus often healed people because of the faith of the ones who brought them to Him.

Sometimes the patients were not even in a condition to ask to be healed. We exercise faith in asking to be anointed, then the elder must exercise faith in praying for our healing.

Some think that if they are not really bad enough to be in bed they are not sick, but just afflicted. They do not know if they should call for the anointing or if that is just for those in bed. I thought this too. I wonder if that isn't the devil trying to get us to put it off and not trust God for our healing. Webster says when we are sick we are affected with disease, ill, unwell or not in good health." So if we have an ailment and suffer we are considered as sick because our body is not well.

James 5:13 says, "Is any among you afflicted? Let him pray." This we are to do for ourselves, but if sick call for the elders to pray, etc. Let us make a study of the meaning of the word "afflicted" and its forms. Afflict means to strike, cast down, overthrow, to humble and to inflict some great injury or hurt upon, causing continued pain or mental distress. We will give some scriptures using this word



to see how it is used. "And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage." (Deut. 26:6.) "I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?" (Ruth 1:21.) David said, "It is good for me that I have been afflicted; that I might learn the statutes." (Psa. 119:71.) In speaking of Christ's suffering it says "He was oppressed, and He was afflicted, yet He opened not His mouth." (Isa. 5:3-7) God afflicted Israel to bring them back to Him. "And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hands of the spoilers, until He had cast them out of His sight." (II Kings 17:20.)

Affliction means calamity, distress, grief, pain, adversity, misery, wretchedness, misfortune, trouble and hardship. There are so many scriptures on this we will have space to consider just a few.

In most cases it refers to trouble of some kind, rather than sickness, like we too

often use the word. "And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseht for the Words' sake, immediately they are offended." (March 4:17.) "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." (Jas. 5:10.) "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner; bot be thou partaker of the afflictions of the gospel according to the power of God." (II Tim. 1:8.) "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (II Tim. 4:5.) "Be sober, be vigilant because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." (I Pet. 5:8-9.) Then if afflicted we need to pray, that we may endure it and come out victorious. The devil wanted to afflict Job and God permitted it

only so far. He also permits it to come to us. Let us learn the lesson He would have us learn through it that His name might be glorified.

It may encourage others to trust God's power to heal them if we give some testimonies of others who have been healed. A sister was bothered with attacks of severe pain which lasted for three hours or more. She could scarcely move her body. This was caused by a stomach ailment. At one of these times she was anointed after prayer meeting. That night she walked upstairs and appeared to be in usual health. A couple of weeks later she had another attack. She was doubled up with pain. Since she had been anointed only a short time before, this time she called in a group for prayer. Scripture was read where Jesus healed the sick. Then prayer was offered by several in the group. When we arose, this sister stood up immediately, in usual health.

A sister was suffering severe pain in her head. It was caused from ear trouble. She was anointed. There was a decided turn for the better and the pain stopped.

The doctor told a sister she had appendicitis. The pain was increasing with a temperature. After being anointed she slept well that night and the pain was gone.

A brother who is a strong believer in the anointing gives his testimony. We will give it in his own words,

"Several years ago I had a backset from the flu, and was getting very sick. We called the doctor. He said I was taking scarlet fever. After looking me over he said I was dying. My eyes, lips and finger nails were turning blue. That evening I was anointed according to James 5:14-15. In less than a week I was out of bed. One of the household said they never saw anyone healed quicker than that. For this I praise God."

I will also give my own testimony. For over two and a half years I doctored for anemia. Much was spent for blood builders and given to the doctors. All this was needed to keep me going. I thought of being anointed several times but lacked faith. I quit taking all the liver capsules and iron, then was anointed after prayer meeting one evening. Nothing happened so the next

day I wondered if I was cured. Then I thought, that was doubting. I sang songs expressing faith, and prayed that my faith would not waver. I felt new strength and vigor surging through my body and knew I was healed. God's strength in me held out better than the strength derived from the other things. A year has passed and I have not resorted to these other things for help, but have kept well. I don't see why I did not trust God sooner instead of the doctors. God alone deserves all the praise. Now the money can be used for Christ's cause instead of for doctoring.

A sister had her tonsils removed. Later she had a hemorrhage which seemingly could not be stopped. She called for the anointing and the hemorrhage ceased.

A sister was taken seriously ill in a few days' time with gall-bladder trouble. After doctoring a couple of days she called for the anointing. The next morning when the doctor came he saw she was so much better. He said he knew his medicine did not make that much of a change. He asked if the church

people had been there. She was glad to tell what the power of God did through the anointing. From that time on she improved and gained normal health.

There are many more who could witness to the healing power of God. These are just a few which have come to our notice. May we ever be encouraged to trust God more and the doctors less. Let us put Him first. I am sure we will receive a blessing. When we ask for the anointing we know we are obeying God. Let us give Him the praise for the blessings received from it.

Dallas Center, Iowa.

## SPIRITUAL DROUGHT

Wm. Root

Spiritual drought, to the writer means spiritual famine, of which there is much in the world today. We need not wonder at it for God said it would come, that He would send it.

"Behold, the days come, saith the Lord, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."



(Amos 8:11.)

That time of spiritual drouth is here, we can see it, we can know it. Paul said it would come, before the day of Christ was at hand.

He said, that there would be a falling away first, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." (II Thess. 2:3.)

The time of falling away has come, men and women are not seeking God as they did in the days of our youth, many church members, even in our own beloved church are not concerned about the progress of Christ's kingdom, as they were a few years ago. Just what are they seeking?

Many we fear, are in an apostate condition, which carries our minds to the lesson God taught us in His word concerning Israel and Judah, which are typical of the church in apostasy, in the days of the "falling away when God would withhold refreshing showers, when dearth would come upon his people.

Apostate Christianity—"And I will lay it waste: it

shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it." (Isa. 5:6.)

There is no refreshment by the Holy Spirit with the apostates, this has become the condition in God's vineyard.

Rain is essential for growth of seed and fruit, and it's withdrawal for a length of time a temporal judgment.

God cannot work with, and the Holy Spirit cannot lead a people, (a church) who bear no fruit. God was (Jesus), was careful in planting, in building His vineyard (His church) "the gates of hell shall not prevail against it."

"What could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?" (Isa. 5:4.)

God's vineyard was a type of His church in apostasy, which wants to be, must be like the world.

What is the matter with the church? Is not God able to lead through the wilderness of sin? He led Israel.

The Spiritual Rain, of the Holy Spirit's influence is essential to spiritual life, growth and perfection. Especially, is it a mark of anger for clouds to be overhead, in time of drought, and yet no rain, so is it to have the means of grace, but no grace with the means.

Let us consider, first, what it means, Powerless Preaching, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." (Isa. 5:20.) "Which say to the seers, see not; and to the prophets, prophesy not unto us right things, prophesy deceits." (Isa. 30:10.)

This age demands preaching to tickle the ear, why? There are spiritual clouds, many are on the condemned road, because, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd." (Jno. 3:19-20.)

In these days there are services held, but no Lord

in the midst, we fear. "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they have thy words, but they do them not." (Ezek. 33:31-32.)

Such a condition exists in the apostate churches of to-day, no spiritual thirst, after God, not like David, who was a man after God's own heart. "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is." (Psa. 63:1.)

Other Clouds, that are dark. The word preached, but not applied. And ("For not the hearers of the law are just before God, but the doers of the law shall be justified." (Rom. 2:13.)

O, formality is kept up, but no pleading with God for the dying souls of men, many churches have no re-

vivals from year to year.

When there is spiritual dearth there is a grieving of the Holy Spirit, the church becomes inactive, self satisfied, no reaching out, no mission work, under such conditions, does not the church need refreshing showers? Israel grieved God, "But they rebelled and vexed his holy spirit: therefore he was turned to be their enemy, and he fought against them." (Isa. 63:10.)

But Paul says, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.." (Eph 4:30.)

Brethren, spiritual drouth is here now. Read II Tim. 3:1-5.) Is our church doors closed on Sunday evening? What sacrifice do I make, do you make to attend regular services? Is there spiritual drouth in the Dunkard Brethren church?

Naturally, all things pine when there is no rain, so do all good things suffer, when there is a spiritual drought.

Note, what spiritual drought involves, (a) no conversions, the Spirit's work. (b) No new births. (John 3:3-5.)

(c) No restoration of

backsliders, "Yet God is merciful," wherefore I will yet plead with you, saith the Lord, and with your children's children will I plead." (Jer. 2:9.)

During spiritual drought there is no refreshing of the weary. (Isa. 35:1-4.) No spiritual activities, workers move like persons walking in their sleep, "Wherefore he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. 5:14.)

The result of spiritual drought, no joy, no delight, no triumphs. "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13.)

How can spiritual drought be prevented? By bearing fruit of the vine. Christ is the Vine, bear fruit of Him. (Jno. 15:1-8.)

How prevented? By confessing our shortcomings, by our restitution to God. "Restore unto me the joy of thy salvation; and uphold



me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." (Psa. 51:12-13.)

How prevented? By praying without ceasing. "Confess your faults one to another, and pray for one another." (Jas. 5:16.)

How prevented? By acknowledging our dependence on God." I can do all things through Christ which strengtheneth me." (Phil. 4:13.)

God's grace can save souls without any preaching; but all the preaching in the world cannot save without God's grace.

The hearer, sometimes complains there is no food for his soul; when the truth is, there is no soul for the food, no response.

Great Bend,

## WHAT IS A CHRISTIAN?

Joseph P. Robbins

(Acts 11:26.) "The disciples were first called Christians at Antioch."

Just what is a Christian? We hear the question uttered often, and the most simple answer to give is: "A

Christian is Christ-like." A Christian is one who is like his Lord.

A christian is one who has been born again. Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. (Pet. 1:23.)

A Christian is one who has been entirely changed, one who has passed from death unto life, made anew in Christ Jesus.

A Christian is one who is not trying to "work" his way into the kingdom. The word of God clearly states that salvation cannot be claimed through our works. (Eph. 2:9.) Not of works, least any man should boast.

But one is saved by grace through faith in the Lord Jesus Christ, and his atoning blood. A Christian does not depend upon good works alone to get to glory, but he depends upon the finished work of Christ. He shows by his works that he has salvation through Christ. (Titus 2:16.)

A Christian is one who does not depend upon uncertainty for eternity, but has built upon the sure foundation, Jesus Christ, for other foundation can no man lay

than that is laid, which is Jesus Christ. (I Cor. 3:11.)

Some build their hopes on the ever-drifting sand,

Some on their fame or their treasures or their land;

Mine's on the rock that forever shall stand,

Jesus, the Rock of Ages.

A Christian is one who is not ashamed or afraid to confess Christ among men. He knows "with the mouth confession is made unto salvation." (Rom. 10:10.)

A Christian is one who carries the message of salvation to others and entreats men to get right with God. A Christian is one who is faithful and liberal in supporting the work of the Lord at home and abroad.

A Christian sees the necessity for furtherance of the gospel. A Christian is one who wants the gospel to reach to the uttermost parts of the earth and thus help to hasten the coming of our Lord Jesus Christ.

A Christian is one who is faithfully looking and watching for the coming of the Lord Jesus Christ. A Christian is one in whom the world and its pleasures have no place, his life and his affection is centered on things above, on God. A Christian is one

whose eyes and ears are only for Jesus and they hear his voice and follow him.

A Christian is one whose only aim and purpose is to live strictly up to the teachings of Christ and faithfully and earnestly win others to our Lord Jesus Christ whom he loves so well. Amen.

Potsdam, Ohio.

## NEWS ITEMS

### NEWBERG, ORE.

The Newberg Dunkard Brethren met in regular council March 30th at 2:00 p. m. with our elder, E. L. Withers presiding. Elder J. A. Reed read the opening scripture and led in prayer.

It was decided to hold our spring love feast in the evening of April 14th. We took up an offering of \$12.50 for the relief of war sufferers. We have a collection box and all the money that gets put in this box goes for relief work. We just recently sent \$63 to the Mennonite Central committee for this purpose.

We held our love feast April 14th. We had a nice quiet meeting which took our minds back to Calvary and forward to that great supper when Christ will gird himself and serve us. What a wonderful time that will be. Elder Galen Harlacher officiated. May the Lord bless all the dear Brethren and sisters and keep them faithful.

Mollie Harlacher.  
315 W. Sherman St.

### NOTICE

Orion congregation has selected a permanent date for our spring love feast. It will be the fourth Saturday in May and comes this year on May 25th and 26th. We hope all who can will come and worship with us at that time.

### NOTICE

The Pleasant Ridge congregation have changed the date of their love feast to the first Saturday of June instead of the third Saturday.

H. A. Throne,  
Pioneer, Ohio.

### IN MEMORY

In loving memory of a wife and mother, Mrs. Ida O. Throne, who passed away one year ago on April 18, 1944.

A loving one from us has gone,

A voice we loved is still;

A place is vacant in our home,

Which never can be filled.

Sleep on, dear Mother, take thy rest,

God called thee home—

He thought it best.

H. A. Throne,

Mr. and Mrs. L. H. Martin  
and Family.

### OBITUARIES

#### SUSAN ELIZABETH WEAVER

Daughter of Henry and Mary Weaver, was born January 11, 1871, in Stark county, Ohio, and depart-

ed this life in Aultman hospital, Canton, Ohio, March 6, 1945, at 9 a. m. at the age of 74 years, one month and 23 days.

She was united in marriage November 8, 1856 to Jacob Rice Myers. To this union was born three children, two sons and one daughter. One son, Henry, preceded her in death by four and a half years.

She leaves to mourn her departure her husband, one son, Roy of Hartville, Ohio, and one daughter, Sarah Uplinger of North Canton, 10 grandchildren, 7 great grandchildren and a host of relatives and friends.

She accepted Jesus as her own personal Savior and was baptized in 1882, serving faithfully for 63 years.

She spent most of her life in this community.

During the last year and a half she was afflicted with blindness, but bore it patiently, never complaining.

During her recent illness she eagerly waited for her Lord to call her home. Burial services were held at the East Nimishillen Church of The Brethren near Hartville, in charge of Bro. Henry Besse, assisted by Bro. Howard Surbey and Bro. Theo. Myers, with burial in the church cemetery at that place.

Lowell Kriner.

### MEMORIAM

In loving memory of Sister Ota E. Moss, who left us one year ago, April 24, 1944.

#### Why Was She Taken?

Oh, why was she taken

From ones who did care,

When earth had so many

It better could spare.



Oh, why was she taken  
In the prime of life  
When so greatly needed  
In this world of strife.

No answer to questions,  
We search everywhere,  
But remember that comfort  
Is oft' found in prayer.  
God's ways are not ours,  
As they leave one by one,  
It is so hard to whisper  
Let His will be done.

When our loved ones depart  
Oh, how often we yearn  
To hear their voice and step  
And their joyous return.  
But they never quite leave us.  
The ones who have passed,  
For a thousand sweet memories  
Are holding them fast.

Somewhere back of sunset  
Loveliness never dies.  
She will live in glory  
Mid gold and blue skies.  
And we know she is watching  
From heaven above,  
The place she once graced  
With her presence and love.

And there will come a time  
Up around God's white throne,  
Where once more we can greet  
And claim her as our own.  
When our toils are over  
And our race is run  
May we rest as calmly  
When the Master says, "Come."  
Sadly missed by family and  
friends.

A Friend.

Verily I say unto you,  
whosoever shall not receive  
the kingdom of God as a  
little child, he shall not en-  
ter therein.

## EXPLICIT FAITH IN GOD

Charley Kintner

The psalmist David confessed the Lord as supreme over all. "Thine O Lord is the greatness and the power and the glory and the victory and the majesty for all that is in the heaven and in the earth is thine. Thine is the kingdom, O Lord, and Thou art exalted as head above all. Both riches and honor come of Thee, and Thou reignest over all and in thine hands is power and might and in thine hand it is to make great and give strength to all." David trusted God to take care of him, he will help us through whatever trouble we have to contend with in this life if we are willing to trust and obey our Lord's word.

The apostle Paul encouraged Timothy to endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life: that he may please him who hath chosen him to be a soldier. (II Timothy 2:3-4.)

"I beseech you therefore, brethren, by the mercies of God that ye present your

bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.)

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

If we put God's kingdom first we need not worry. God's promises are true, he will taken care of us.

Jesus told Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18:36.)

God's kingdom, the church, is in the world, but it is not of the world, neither can we take part in the evil works of the world; we cannot serve God and mammon. God's kingdom constitutes love, peace, mercy, long-suffering and all righteous works and to help save others and ourselves.

If we learn the art of war it is contrary to the command, "Thou shalt not kill." (Er. 20:13.)

The command, Thou shalt not kill is listed with many other commands in Romans

13:9.

While in the garden the night of the betrayal when Peter cut off the servant's ear Jesus said unto him, "Put up again thy sword into his place: for all that take the sword shall perish with the sword." (Matt. 26:52.)

But I say unto you, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." (Matt. 5:44.)

"Abstain from all appearance of evil." (I Thess. 5:22.) "For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12.)

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." (Eph. 6:13.)

Paul said: "For I am persuaded, that neither dath, nor life nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall

be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:38-39.)

We are to abstain from all appearance of evil. If our young brethren are conscripted to do war work or to take military training it would cause much grief and sorrow and maybe persecution. But they should take a firm stand for the right, for that would be the only proper thing for them to do. They will receive a great reward for doing so.

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#### ANNOUNCEMENT

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The Shrewsbury congregation will hold their spring love feast May 27, 1945, beginning with Sunday school at 9:30 o'clock and preaching both forenoon and afternoon. Dinner will be served for all who come. Everybody welcome.

C. M. Stump, Cor.

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#### ASHAMED OR NOT ASHAMED

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Dora Spurgeon

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Jesus said, "Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed

when he cometh in the glory of his Father with the holy angels." There is not one of us who wants Jesus or the Father to be ashamed of us but we are weak and sometimes it is hard to deny ourselves and take up the cross he gave us and follow him.

The apostle Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth: to the Jew first, and also to the Greek." We read so many pieces in the Monitor about the women following the fashions of the world and we do know that is a great weakness of women to want to fix themselves up nice and sometimes the men want them to. But we should be careful to do as Paul said, "Whatsoever ye do in word or deed do all to the glory of God." And brethren he does not say that just to the women.

But Paul in Romans 12: 1-2, "I beseech you, therefore brethren by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world but be ye transformed by the re-



newing of your mind that ye may prove what is that good and acceptable and perfect will of God."

I never felt that was only for the men, we women can take those words for ourselves too. I am made sad when I see how some of our older brethren are leading. God said, "Let us make man in our image," and we feel sure he did.

Then when Jesus came the Bible says he was the image of His Father, so dont you want to bear the image of the Lord you serve?

We condemn the women for cutting away so much, but let us be careful. You men may be doing some cutting the Lord will not be pleased with. I am sure, if you did not shave you could all grow some beard and all the Lord gives us is all he asks us to use, whatever it may be. I know some women are hindering their men from wearing the beard. Oh let us be careful. We do all want to be saved? We know we do.

Then let us do like the apostle said, "Work out our soul salvation with fear and trembling." That we may

be well pleasing in his sight. We are only here for such a short time and then to spend an endless life either in heaven or in hell.

I have prayed over this subject and waited but it seemed the spirit tells me to write. So in my weak way have tried to show one can not say you must do this way and I can do as I please. Jesus said, "I came not to do my own will but the will of Him that sent me, so if we ever reach that happy home it will be by doing the Father's will and not our own. May not one of us be found wanting when we come to the end of life. But may we hear our Lord say "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." And hear God say, this is my beloved son or daughter, in whom I am well pleased. So may we let the Holy Spirit lead us into all truth. That is the way he wants to lead us. And we can let our light so shine that men may see our good works and glorify our Father which is in heaven. And we can be a chosen people of God, and enjoy the home he has gone to prepare for his children,

is my prayer.

Box 332, Ceres, Cal.

### OUR WAY

By all means go your own way in life. But do it in the same fashion as you go your own way down a crowded street, without stamping on other people's feet, or knocking them into the gutter.

### ADULT SUNDAY SCHOOL LESSONS

- Apr. 1—Exod. 12:1-30.  
 Apr. 8—Exod. 12:31-51.  
 Apr. 15—Exod. 13:1-22.  
 Apr. 22—Exod. 14:1-31.  
 Apr. 29—Exod. 15:1-27.  
 May 6—Exod. 16:1-31.  
 May 13—Exod. 16:32-36;  
           17:1-16.  
 May 20—Exod. 18:1-27.  
 May 27—Exod. 19:1-25.  
 June 3—Exod. 20:1-26.  
 June 10—Exod. 23:1-33.  
 June 17—Exod. 24:1-18.  
 June 24—Exod. 28:1-43.

### PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 1—Five Thousand Fed. Matt. 14:13-21.  
 Apr. 8—Jesus Gives Sight to the Blind. Jno. 9:1-38.  
 April 15—The Glory of Jesus on the Mount. Matt. 17:1-13.  
 Apr. 22—Offences and Forgiveness. Matt. 18:1-22.  
 Apr. 29—Jesus the Sympathetic Friend. Jno. 11:1-36.

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 saken. Matt. 26:47-56.

# BIBLE MONITOR

Vol. XXIII

June 1, 1945

No. 11

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## JESUS TAUGHT THE MULTITUDE

### Part 1

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." (Matt. 4:23-25.)

In these few lines we

have a brief record of the activities of Jesus when he set out in his ministry on the earth. As is evidenced here and in the further records of his life and activities much of his work consisted of teaching, preaching, and healing. As we meditate upon his work, his methods, and his reaction to the results of his efforts and power we are made to marvel at his meekness, humility, and simplicity. Such condescension and unpretentious demeanor is marvelous and it leaves a lasting impression upon the mind of a sincere and thoughtful reader.

As we notice his work one thing that is outstanding is his method of teaching. Jesus taught the multitude. It is the mind of the writer that Jesus definitely knew the most efficient way of revealing, proclaiming and



imparting his gospel to men, and, Jesus taught the multitude. As he journeyed about from place to place great multitudes assembled and followed him. Frequently he would pause in his journey at some suitable place, perhaps by the wayside or at the seashore, at times in the synagogues and then again on the mountain side, and there, he taught the multitude. One can visualize his audiences. There was the multitude; the rich, the poor, the old, the young, the ignorant, the learned; perhaps quite often a motley crowd. Near him and perhaps pressing close about him were his disciples, and then a vast multitude, often numbering into the thousands intent on hearing his words. There was no ostentation or display, Jesus just taught the wonderful words of life, that the kingdom of heaven was at hand, and he taught as one having authority.

He did not divide the multitude up into groups and place the men in one group, the women in another group, the young folks in another and the children in another. He did not say, here Simon you teach this

group, John you teach this group and so on down the line, Jesus taught the multitude and who dare say his method was not effective and accomplished the desired purpose.

In thinking along this line we cannot but compare the modern methods that men have instituted and adopted, with the method that Jesus used. For many years many of the churches have been stressing the need of systematic training and teaching in the church. This has come about through the establishment of the Sunday school, by which means it was thought that more people could be reached and more effective teaching could be done. So this resulted in division into groups and classes, graded lessons to suit the various ages and so forth. With this and the complicated machinery that is in operation in many of the churches we cannot but see that more and more the churches are getting away from the simplicity of Christ. Jesus taught the multitude.

There is so much ostentation and display, so much to amuse and entertain, so much confusion, so much

cold formality about much of the activities of the churches in our day that the simplicity of Christ is lost and the appeal to the inner man is of none effect.

An expression from the apostle Paul, that mighty witness for the Christ, indicates that his ministry was patterned after that of the Christ. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." (II Cor. 1:12.) In connection with these expressions we ask this question, are these modern methods that men have devised the product of simplicity and godly sincerity or are they the product of fleshly wisdom? The result evidenced in the churches will answer the question.

Jesus taught the multitude.

## MY LIFE STUDY OF THE SCRIPTURES

B. E. Kesler

Lord's Supper

To avoid confusion in

"time" of events, Jewish time is used in the study of this subject. This should be done in studying the communion and feet washing also.

Peter and John were sent to prepare this supper. "Then came the day of unleavened bread when the passover must be killed. And He sent Peter and John, saying, go and prepare us the passover that we may eat." (Luke 22:7-8.)

The Jewish day began at sunset, ours begins at midnight. He would not likely send them at the hour of midnight to prepare this supper, hence Jewish time was used. So He sent them at or before sunset. Then too, the Bible uses the Jewish terms, "first, second, third and fourth watches of the night" in giving the divisions of the night; we do not, hence Jewish time was used. The Bible also uses the "first day of the week," never Sunday, in giving time. This supper was eaten in the evening after sunset, but before midnight, or in the forepart of Nisan, 14, Jewish time. The passover was eaten in the forepart of Nisan, 15, some 24 hours apart.

## BIBLE MONITOR

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was eaten in the evening

I. The Lord's supper is a full meal to be eaten in the evening of the day.

1. The example of Christ.

"And as they were eating, Jesus took bread and blessed it, and brake it and gave it to the disciples, and said, take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, and they all drank of it. And He took bread and gave thanks, and brake it, and gave unto them, saying, this is my body which is

given for you: this do in remembrance of me. Likewise also the cup after supper, saying, this cup of the New Testament is my blood which is shed for you." (Matt. 26:26-27; Mar. 14: 22-23; Luke 22:19-20; Jno. 19:18-34.)

The point to be decided here is, which was called supper, the meal he ate or the loaf and cup? As they were eating. Eating what? Eating the meal, of course. What meal was this, breakfast, dinner or supper? "Likewise also, the cup after supper." As the bread was blessed and broken after supper, so the cup was blessed and given to them "after supper." So the meal was the supper.

Another point to note here is, this supper was eaten in the night, not at noon. Christ gave no example of eating the supper at noon or on the "first day of the week."

Another point of interest here is, the fact that this is the only supper ever prepared under Christ's direction and instruction, so far as known. It is made memorable and sacred, as being the last meal he ate with the people in this



world, and the type of the first he will eat with them in the world to come—the marriage supper of the Lamb in the kingdom of heaven.

II. Our Position is Strengthened by Paul at Corinth.

“When ye come together, this is not to eat the Lord’s supper, for in eating, every one taketh before other his own supper, and one is hungry, and another is drunken. The Lord Jesus, the same night in which he was betrayed, took bread. And when he had given thanks, he brake it, and said, take eat, this is my body which is broken for you. This do in remembrance of me. After the same manner also the cup, when he had supped.” (Eaten supper.) (I Cor. 11:23-26.)

Here we have God’s people assembled, 25 years after their institution, keeping these services just as Christ did, and still in the night, but not on the first day of the week or at noon-day.

But we are told “this meal was the Jewish passover,” eaten by Christ. This cannot be. (1) Because Peter and John hadn’t the money

to purchase a lamb.

(2) Because the passover lamb was not sodden in water, but roasted with fire.

(3) Because this meal had a “sop;” the passover had no sop.

(4) Because in the morning after Jesus ate this meal, when Jesus was on trial, the “Jews went not into the judgment hall, lest they be defiled; but that they might eat the passover.

(5) Because it was the custom to release a prisoner at the passover. This had not been done when Jesus was on trial.

(6) Because he was tried, condemned, crucified and buried on the Jews preparation day, and not on the “feast day” which followed the passover.

(7) Because this meal was some 24 hours before the legal time of the passover.

(8) Because he was in the tomb, not on trial, the day after the passover.

(9) Because John wrote about it some 60 years later and called it supper.

III. Examples of both Christ and Paul.

1. Christ in Jerusalem, Paul at Corinth and Troas. (Acts 20:6-11, I Cor. 11:25.)

2. In both cases it was in the night they were assemblies for this service.

3. In each case the meal was eaten and the bread broken in the night.

4. Nothing wrong in eating a meal in connection with the communion, but their manner of eating it at Corinth was wrong.

5. Jesus, Paul, and we are agreed on having a supper in the church in connection with the communion. How about you, kind reader?

IV. The Meaning of the Word used to Indicate this Supper.

1. The Greek words, akratism, ariston, deipnon, mean breakfast, dinner, supper, and are so defined by Groves, Greenfield, and Liddell and Scott, Greek and English lexicons.

2. Deipnon, supper, is the word invariably used by Bible writers to mean the meal Christ ate with his disciples in the night of betrayal.

3. This word, deipnon, as used in Mark 6:21; Luke 14:12-16; Jno. 12:2; 13:2; 21:20; Luke 22:20; I Cor. 11:20, 21, 25, show it means a full meal, supper. Four inspired men are agreed in

the use of this word, meaning supper.

4. Peter and John prepared this meal and neither calls it passover; but John calls it supper, and Peter calls it feast. They certainly know.

(5) If he ate the passover, Matthew, Mark, Luke and John were mistaken about it; for they say he was buried on the Jews' preparation day. And Matthew and Mark were mistaken again, for they say they would not arrest him on the "feast day," the day after the passover. And Luke and John and Paul were mistaken; for they call it supper. Passover never called supper by any inspired man. Pascha, Greek for passover, never used for supper.

(6) A position that makes the Bible so contradict itself cannot be right.

IX. When ye Come Together into one Place, this is not to eat the Lord's Supper.

1. This is the only mention of "Lord's supper" in the Bible. (I Cor. 11:20.)

2. The question to decide here is, did Paul mean by it a full meal, or the loaf and cup of communion? This

determined, the question as to what the Lord's supper is, is settled.

3. Those Corinthians had a full meal, and Paul writing about it, used the word that means a full meal, and this same word is used by Luke and John to indicate the meal Christ ate with his disciples.

4. Did Paul by this word (deipnon) means a full meal, and Luke and John by the same word mean a bit of bread and a sip of wine? Certainly not. Did Paul by this word in V. 20 mean a full meal, and by the same word in V. 21, 25, mean a loaf and cup? If so, there is no certainty in the meaning of words in language. But this is what it takes to get away from the commands of our Lord as given in the Bible.

5. In this way some condemn the Lord himself for eating a meal in church capacity. Matthew, Mark, Luke and Paul speak of Jesus eating a meal and then taking the communion after it.

6. This harmony of four inspired writers settles the case by the Bible itself.

7. Paul makes no mention of Christ eating the

passover, but set up a supper in the churches, and wrote about it before any of the apostles. Will those who contend Christ ate the passover, tell us when he ate the supper? (Luke 22:20; John 13:2; I Cor. 11:25.)

V. I Appoint unto You a Kingdom, that ye May Eat and Drink at My Table.

1. The Lord had a table as well as a supper. (Luke 29:30. This table was large enough for all the communicants. (Luke 22:14-21; Jno. 13:28.)

2. How was this table used? Feet washing, meal eaten, communion instituted. The Lord's table, the Lord's supper, the Lord's people.

3. They had a table, he handed it down to the apostolic church, they to the sub-apostolic church in which it was observed until set aside by the Pope of Rome. We follow Christ and Paul, others follow the Pope, and refuse to follow Paul and Christ.

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#### AN EXAMPLE

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Elma Moss

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We all know Christ set a wonderful example for the



Christians to follow, but how far from that example are the Christians today?

D. L. Moody once said, "Be humble or you'll stumble." How true. Was Christ humble? The Bible says God hated even a proud look. When a little child see something in a distance which it wants, it runs and reaches eagerly for it, forgetting to watch its feet. All of a sudden it has a hard fall.

We as Christians too often see things our carnal hearts desire, we run eagerly and grasp for that thing forgetting to take God into consideration. Perhaps we have almost succeeded in gaining what we wanted when we have a fall. We had allowed too much pride to creep into our hearts. Christ lived an example for us, then we as Christ's followers ought to set or live an example for the world. It is said "One example is worth a thousand arguments." We should be living examples of Christians to show to the world that there is something glorious, something precious and very much worthwhile in being a Christian.

Some say, we young folks

can't do much. We can't preach and teach and so forth. The following poem expresses my thoughts:

I'd rather see a sermon  
Than hear one any day,  
I'd rather one would walk with me  
Than merely tell the way.  
They eye's a better pupil  
And more willing than the ear,  
Fine council is confusing  
But example's always clear.  
And the best of all the preachers  
Are the men who live their creeds,  
For to see good put in action  
Is what everybody needs.

We young folks, even if we can't preach and teach, can't we live an example of what they preached? We can show to the world there is something to what they preach by the way we live.

First we can dress in the order the church requires, not because it is required, but because we want to live as close to the Bible as we can.

Then we can go about doing much good. In this wicked world there are many whose burdens are almost too heavy for them to carry. Can't we help them along? Even a cheery smile or a few words can do a lot to help some one. If we can smile through the midst of our troubles and griefs and say "God's will be

done," we may help lessen another's grief.

If when sore tried we can control these human tempers, not by ourselves, but by God's help, we may help another conquer theirs.

While we are young we are forming many habits and ways of living. Are they habits and ways which glorify God or are they just satisfying carnal man? Now is when we should be forming good habits. It is said, "You must not take the faults of youth into old age as old age has faults of its own."

"Reputation is what men and women think of us. Character is what God and the angels know of us." Are we taking care to build that character that stands high in the sight of God? That of a true Christian?

Do we think what an influence we are making on some other's life? Do they think, "Well, if that's what a Christian is like, I want none of it!" Or do they see something in our lives so beautiful, from the fact that Christ lives in us, that they want to taste of His goodness too?

Is there someone who has been very near and dear to

us who lived a true Christian life? Some one whose life showed us what a Christ-like life is in reality? Don't we want to live such lives that we can help others to find the way as we were helped?

Youth is very much influenced by what other young people say and think. If our thoughts and actions are those of a true Christian how much we might help someone who is fast on the road to destruction.

But let us remember of ourselves we can do nothing. But with God's help and daily reading and studying our Bible and earnest prayers to God we can strive to pattern our lives after that great perfect example which was Christ.

If we enter into a Christian life it is easy, but when we try to compromise with the world the way is harder. Christ said, "Come unto me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." (Matt. 11:28-30.)

I haven't written so much

to you older folks for what can I say to you but that youth is following you, so watch that you don't lead us astray.

But to the youth may I say, great are our opportunities to be living examples of a Christ-like life in this world that we may be ready and prepared for an eternal home with God. The temptations are strong but God is stronger, if we will only look to him and pattern our lives after his only Son.

Lewisburg, Ohio.

### LOVE

Sister Fannie Grubb

Love is the greatest word, other than God and our Saviour Jesus Christ.

We are taught to love in many place in the Bible. We should think first of the great love which God has for us, as found in John 3:16, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

Also I John 3:1-3, "Behold what manner of love the Father hath bestowed

upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not."

The second thought of love is concerning the love we should have for God and our Saviour. We find in St. Mark 12:30, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment."

The third thought of love is found in John 3:11, "For this is the message that ye heard from the beginning that we should love one another."

(I John 3:14) "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death."

I wish I could write all the Bible verses on love for some may neglect to look up the verses in the Bible, though I hope that every one who is interested in the good things of life will take time to search the Bible and find what great love God has for us who love Him. Then we will see and understand how much we owe



Him. Well I feel that the Bible explains love better than any of us could. So I will conclude this with the Bible verse found in Rom. 8:35, "Who shall separate us from the love of Christ, shall tribulation or distress or persecution, or famine or nakedness or peril or sword." Also verses 38-39, "For I am persuaded that neither death nor life, nor angels nor principalities, nor powers nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is found in Christ Jesus our Lord." R. 4, Box 314, Roanoke, Va.

### CIGARETTES AND WOMEN

W. D. Herrstrom

Cigarette smoking is becoming the outstanding sex sin of the United States. The sensation of sucking a cigarette gives abnormal stimulus to the sex instincts and often leads to moral turpitude.

Speaking recently concerning the moral delinquency of youth, Judge Hulbert of the Detroit Juvenile

court said, "We find it (the cigarette) one of the most baneful influences which we have to combat in this court."

There is a definite relationship between the increase in the use of tobacco and the increase in crime. During the past ten years crime has increased approximately 100 per cent. In the same period the number of cigarettes smoked had doubled.

The people of the United States spend approximately \$4,500,000,000 annually for tobacco. This is more than \$12,000,000 per day. At ten cents a loaf this would buy 120,000,000 loaves of bread each day, or about five loaves per day for every family in the entire nation.

This huge bonfire of 120,000,000 loaves of bread daily could do much to feed a hungry world.

The tobacco acreage would make a farm the size of the state of Connecticut.

"Wherefore do ye spend money for that which is not bread?" (Isa. 55:2).

### The Highway of Folly

In 1940, 191,620,258,000 cigarettes were produced. This was 64 times the num-

ber manufactured in 1902.

Laid end to end, the cigarettes smoked in 1940 would extend for 8,700,000 miles. This line of cigarettes would extend across the American continent 3,000 times.

The cigarettes smoked each year in the United States, if laid end to end and side by side would completely cover a nine-lane highway from the Atlantic to the Pacific oceans.

In addition to the above "manufactured cigarettes, 344,423,000 pounds of tobacco in various forms was sold.

(Figures on number of cigarettes produced in 1940 taken from the 1943 edition of the World Almanac. Latest figures listed are for 1940.)

A more solemn fact is that the cigarette, has paved with millions of her victims, the "broad way" that leadeth to destruction. (Matt. 7:13.)

Speaking by divine inspiration concerning conditions in the end of the age, Paul referred to "silly women laden with sins led away with divers lusts." (II Tim. 3:6.)

Today one can hardly go

into a restaurant without seeing a handpainted flapper with a cigarette in one hand and a glass of beer in the other. Whenever the womanhood of a nation degenerates, that nation is on the verge of collapse. These godless women will produce offsprings of physical, mental, moral, and spiritual degenerates who will drag our nation down into the mire and wreck it upon the shoals of lawlessness.

Dr. Charles L. Barber recently said before the American Association for Medico-Physical Research:

"A baby born of a cigarette-smoking mother is sick. It is poisoned, and may die within two weeks of birth. The post-mortem shows degeneration of the liver, heart, and other organs. Sixty per cent of all babies born of mothers who are habitual cigarette smokers die before they are two years old."

Adults do not escape harmful effects of tobacco. Mortality due to disease of the arteries has increased 663 per cent in the past fifty years according to Dr. Haven Emerson of Columbia University. The use of tobacco is an important fac-

tor in those statistics.

### Great Voices Speak

#### Against It

The internationally renowned Dr. William J. Mayo once said before a group of surgeons: "Gentlemen, it is customary, as we all know, to pass around cigars after dinner; but I shall not do it. I do not smoke and do not approve of smoking. If you will notice, you will see that the practice is going out among the ablest surgeons, the men at the top. No surgeon can afford to smoke."

Cornelius McGillicuddy, the great baseball manager, commonly known as "Connie Mack," said, "We do everything in our power to discourage the use of cigarettes among our baseball boys knowing the great harm that tobacco has done to those in habit of using it."

Ex-president Herbert Hoover once said, "There is no agency in the world that is so seriously affecting the health, education, efficiency and character of boys and girls as the cigarette habit. Nearly every delinquent boy is a cigarette smoker. Cigarettes are a source of crime. To neglect crime at its source is a short-sighted

policy, unworthy of a nation of our intelligence."

Thomas A. Edison denounced the cigarette as "producing degeneration of the cells of the brain which . . . is permanent and uncontrollable."

There is a shortage of skilled labor. Luther Burbank said: "The men I found unable to do the delicate work of building invariably turned out to be smokers. These men . . . do the rough work . . . owing to inability to concentrate their nerve forces, on the more delicate tasks."

#### Smoking A Filthy Habit

The use of tobacco is a filthy habit which destroys men and women, physically, mentally, morally, and spiritually.

There is no good reason why anyone should smoke. There are many good reasons why no one should use tobacco. Let the victim of this filthy habit discontinue it and develop a clean mind and body.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II Cor. 7:1.)



**"DISHONOURETH HER  
HEAD"**

Frank Horst

Let us study the prayer veil. The first mention of the veil shows clearly that woman's proper relationship with her husband was indicated by the veiled head. "The servant had said (to Rebekah), It is my master (Isaac): therefore she took a veil, and covered herself." (Gen. 24:65.) Rebekah knew she was to be Isaac's wife.

Also notice Numbers 5:12:31. When the woman was suspected of being false to her husband, she was to have the disgrace, among other things, of having her head uncovered by the priest. Verse 18. To this agrees Song of Solomon 5:7, "They smote me . . . wounded me . . . took away my veil from me." It was a disgrace for a good woman to be seen without her veil.

Isaiah 3:16-26 teaches the inconsistency of the believer following the heathen world in their adornments, decorations, and perfumery. This should be a warning to Christians today. Because these ornamentations ap-

pear on the same persons as the veils, the Lord threatens to take them all away. This scripture corresponds with the New Testament in teaching the folly of manifesting outward adorning and at the same time wearing the veil or covering to try to portray chastity and separation.

If the heart refuses to be pleased with the ornament of a meek and quiet spirit, which is in the sight of God of great price (I Pet. 3:4), and if the heart yearns for the tinkling ornaments, chains, bracelets, headbands, earrings, rings, pins, and other things mentioned here then the veil is inconsistently out of place if worn with them.

If the double practice is continued, the Lord will take away both the headgear which is right and also that which is worn for vain display. "Therefore the Lord will smite . . . the daughters of Zion, and . . . instead of sweet smell there shall be stink; . . . and instead of well set hair baldness; . . . and burning instead of beauty." Because she has dishonored her Head, He will also dishonor her.

Going to the New Testament we have the inspired teaching of the Apostle Paul. I Cor. 11:1-16 is the stronghold for this doctrine in the New Testament dispensation. It was the universal practice among Christian women in the time of Paul, and some contentious Corinthians, evidently thinking they were living in the age of "science and reason," were trying to argue away the doctrine. Verse 16 says, "If any man seem to be contentious, we have no such custom (as women praying or prophesying unveiled), neither the (other) churches of God." In case this might seem to some to be the wrong rendering of this verse, let us also look at translations by Goodspeed and Moffatt. "If anyone is disposed to be contentious about it, I for my part recognize no other practice in worship than this, and neither do the churches of God" (Goodspeed.) "If anyone presumes to raise objections on this point—well, I acknowledge no other mode of worship, and neither do the churches of God." (Moffatt.) Various translations agree on this entire section. To conserve space we refer

only briefly to them. It will be a help to stop here, get your Bible if you have not already done so, and follow.

Verse 2. Paul calls this and ordinance. Webster defines ordinance as "an established rule, rite, or law."

Verse 3. The divine order of heads in worship and obedience is—God, Christ, man, woman.

Verse 4. In obedience to this verse, gentlemen at out-of-door services remove their hats. Even in foul weather the hat is removed at least while praying, prophesying, or preaching. Otherwise the man dishonors his Head, which is Christ and God.

Verse 5. Read it carefully. Then read it again. This verse includes two strong, emphatic, and indisputable truths. First, "every woman" praying or prophesying with her head uncovered (unveiled, R.V.), not only is out of place before her Head (God, Christ, and man), but actually she is a dishonor to Him; second, "that is even all one as if she were shaven."

Verse 6. Continue thoughtfully. "For if a woman is not veiled, let her

also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled." (R. V.)

Verses 7-12. Angels in the presence of God and man cover their faces in worship (see Isa. 6:2); so women in the presence of God and men cover themselves. God does not wear a veil; so man in his spiritual image and glory does not wear it. The woman, created for man's spiritual glory, corresponds to the angels, created for God's glory. The observance of this truth raises woman to her high and proper place spiritually, and when she is properly adorned and veiled, this position is also recognized socially. The hat, bonnet, or turban is not a sufficient prayer covering. It is not designed nor intended as such. "For this cause ought the woman to have power on her head because of the angels." The word "ought" does not leave it to personal decision but makes it scripturally binding. The Revised Version for "power" uses "sign of authority." This brings out the meaning in modern English. The king's crown is his power or "sign of authority." The governor's

seal is his power or "sign of authority." The sheriff's star is his power or "sign of authority." Correspondingly, the Christian woman's veil is her power or "sign of authority." The veil gives her authority to pray or prophesy. The king, governor, or sheriff has the power to exercise his office only if he makes use of his authoritative sign.

Verse 13-15. God has given woman her hair for her natural covering, and it is a glory to her. Virtuous women are pleased with a full head of hair and they have a right to be, for to have it cut is just as shameful as to have the head shaven or shorn. Observe that "worldly style" has led the unthinking woman first to neglect the veil, then a few years later, to cut the hair, and still later (in direct disobedience to Deut. 22:5) to wear men's clothing. She enters into politics, engineering, superintending and commanding. "Judge in yourselves: is it comely (suitable, right or proper) . . .?" This teaching is for "all that in every place call upon the name of Jesus Christ our Lord." (Ch. 1:2.) Paul says that these ways



which be in Christ are taught in all the churches. (Ch. 4:17.) And he adds in Gal. 1:8, "Though we, or an angel from heaven, preached unto you, let him be accursed." This doesn't sound as if it is all right to omit some of those teachings if there is no conscience or convictions on the matter.

Many women of the present day have little or no conviction concerning the prayer veil. It is worn as a matter of custom or habit, or because the church says so, rather than because of conscientious, scriptural conviction. For the most part, the man, as the stronger vessel, is to be blamed. Evangelists, ministers, pastors, and teachers have been forgetful of its importance. The average member of a congregation is usually a rather fair representation of the teachings given by the leaders. Often we are told that we make the way too difficult. It is suggested to us that we would "get more members" if we would just "lower our standards" a little. Shall we do it? Paul suggests that we "hold fast" that which has been proved good. These standards, after all, are not ours, but God's

eternal Word. We make ourselves liable to the fiery wrath of God if we tamper with His Word. Many denominations have dropped it, but their more spiritual leaders are saying to us, "Keep it; it means a spiritual sacrifice to let it go." All denominations used it several generations ago, and most of these still have some faithful sisters who wear it.

Sometimes, all too often, we can see the de-evolution of the covering on our sisters. It becomes neither a covering nor a veil, and while God, looking down from above, can still see it, it has almost disappeared from the sight of fellow men. As such it is scarcely a symbol of power or "sign of authority." Lack of conviction is the reason for the small covering, and lack of conviction is due to lack of faithful teaching on the part of leaders. A minister in another denomination said recently, "Yes, the Bible teaches it, let us faithfully, continually, consistently, energetically teach the Word, not only in this, but in all its doctrine, both by precept and practice, that we may be found faithful in Him, as

those who watch for souls. Let us not dishonor our Head.—Selected.

### INCONSISTENCIES

J. A. Leckron

In reading the January First Monitor, I notice an article headed "Sowing and Reaping," by Bro. W. T. Lam. My dear readers, some of you may not like such articles, but you will have to confess Bro. Lam was stating facts. It is inconsistent for an elder or minister or deacon to tell other people to do right if they cannot control their own household. See I Tim. 3 to 13 inclusive.

We have seen elders and deacons around home who looked more like horse jockies than elders and deacons. If we are to let our light shine, how shall we let it shine? Like the world or like the church? If the brethren are to wear plain clothing, the coat with the standing collar, which we believe to be right, why is it that just as soon as it warms up a little in the summer, we commence to shed; I mean pulling off our coats, as though we couldn't stand an hour listening to the word

of God from a minister who also has shed his coat because he cannot stand a little sweat.

Listen! Do you know that the soldiers in the U. S. army have to wear their uniform all the time they are in the service, and they are to keep their coats buttoned up no matter how hot they are. Now if a worldly soldier can do that for his country, is it not more important that we should sacrifice a little to show our colors as soldiers of Jesus Christ?

Bro. Lam asked the question, has anyone a right to preach until he is thirty years old? That is a fair question and the Dunkard Brethren had better take warning. If Christ is our example, then we have a lot of people in the church in other ways which are not in the invisible church but just have their names on the church record here.

Can anyone give any good reason why we should take children into the church and let all that are twelve years old and over, vote for everything in the church, including elders on down? Do you think Christ is well pleased with such work? Why is it

we do not elect our ministers and others like they did in the primitive church? If you want to know how they did, read Acts 1:23-26.

Now go to your polity book, page 17, section 2, which says "Either brethren or sisters may serve as delegates at district meeting." Now go to page 14, section 4, last clause, "But a female official in the church is without scriptural authority." Is not a sister an official if she is sent to the district meeting? Do you not know that in the great judgment day that sister will say the same thing Adam said to God when God asked him what he had done. Adam said, the woman you gave me, is the one that partook of the forbidden fruit and she gave me and I did eat; but it is going to be reversed now, for she will say the man which thou gavest me, he told me I could do this or that and I did it.

Now here is another inconsistency. We have good brethren who preach on the silence of women in the church and teach it as commanded by Christ and Paul, and turn right around and ask sisters to speak out in

Sunday school. Well you say that the Sunday school is not the church. Then if it is not the church why do we have it in the church? Some say it is to get more people into the church, and have better attendance. Now let's see about that assertion. We have traveled around quite a bit, and we didn't go with our eyes closed either. There is a church which was with us prior to 1882 and most of you know why the divide was made. It was double mode of feet washing, which has been practiced for over 100 years, and it started from that imposter Conrad Bissel of Ephrata, Pa., but the mother church at Germantown never did let anything but single mode be practiced. Alexander Mack, Jr., was elder over that church for over fifty years, and on his death bed he warned the church not to let any other mode be practiced.

Now to get back to the point. This denomination which has no Sunday school at all; they preach for two hours, sermons that touch the heart, and have large attendances at their meetings and save more young



people to their church than we do. I know what I am talking about and if you would go around more you would know more of what is going on. When the decision was passed at annual conference that the head covering was to have strings to them, what was the strings for? To tie the cover on or to let the strings fly over the sister's back? If it is the latter then they are an unnecessary appendage. Let's be consistent.

One more thought for this time. If it is a good plan for all elders, ministers and deacons present at General Conference to be the voting power then why not use the same plan at our district conferences? It is a poor rule that won't work both ways. Let us all strive to follow in the path of our Saviour, take him at His word, take the New Testament as our guide, and not have any rules unless they are in harmony with the gospel.

Now if you will turn to page 18, section 3, you find this: A majority when acting in harmony with decision of Annual Conference cannot be overruled. Would it not be better to say "in

harmony with the gospel?" As long as you have a democratic form of government in the church, the majority will rule, no matter if the minority is right. Think on these questions, and let us all strive to get closer to God and His Word.

130 W. School St.,  
Anderson, Ind.

### NEWS ITEMS

#### CERES, CALIF

Pleasant Home congregation held their love feast April 28th. Bro. Peters preached the examination services at 4 p. m. We then recessed until 7:30 when we surrounded the Lord's table with Bro. Peters officiating. Bro. J. L. Thomas of Strathmore and Sister Bertha Little of Ojai were with us at this time. We enjoy their fellowship so much when they can come and be with us.

We have set our Sunday school back to 10 a. m. and decided to have meeting in the evening, the second and fourth Sunday. We have not had any night meetings for so long we will enjoy them again.

We are small in number, but with the help of the Lord we are pressing on and we desire the prayers of the brethren in our behalf, that if it is God's will we may increase in number and that we may ever live faithful and do his will.

Sister Emma Ruff, Cor,

## OBITUARIES

### IDA BATRUCK LEATHERFAN

Born January 30, 1865, departed this life April 19, 1945, aged 80 years, 2 months and 22 days.

In the year of 1884 she was united in marriage to Richard A. Leatherman. To this union were born five sons and three daughters: Minor E. Leatherman, Antioch, W. Va.; Mrs. I. W. Likens, Antioch, W. Va.; Joseph M. Leatherman, Burlington, W. Va., Lillie E. Likens, Burlington, W. Va.; Arlie E. Leatherman, Mt. Airy, Md.; Thomas A. Leatherman, Antioch, W. Va. The father, one son, Ernest, on daughter, Mary S. Leatherman having preceded her in death. She also leaves four sisters, three brothers, 20 grandchildren and seven great grandchildren.

She united with the church early in life and later became a member of the Dunkard Brethren church. She lived a consistent life and will be greatly missed by the family, as well as a host of relatives and friends.

Life's race well run,  
Life's work well done;  
Life's crown well won,  
Now comes rest.

Services were conducted in the Church of The Brethren at Knabley, W. Va., by Eder W. A. Taylor. Text II Cor. 5. Burial in Knabley cemetery.

### CHARLES McCLELLAN MELOTT

Charles McClellan Mellott de-

parted this life April 20, 1945, aged 83 years, 3 months and 22 days. He was a resident of Fulton county, Pa., his entire life.

Many years ago he united with the Brethren church and later placed his membership with the Dunkard Brethren church. He served in the Deacons office for many years. He was a devoted, and faithful brother, and was an inspiration to all who knew him.

He is survived by one son, Simpson Mellott and two grandsons. Also one brother William Mellott, and three half-brothers, Ross Mellott, Mavey Melott and Zenas Mellott.

Funeral services were held at the Pleasant Ridge church April 23rd at 2 p. m. in charge of W. H. Demuth and Emmert O. Shelly. Burial in the cemetery adjoining.

### BERKLEY HARVEY KLINE

Berkley Harvey Kline, aged 69 years, 10 months and 3 days, died at his late home in Shady Grove April 23, 1945. Bro. Kline was born in Fulton county, Pa., and made his home there until a few years ago, when he moved to Shady Grove.

He was often absent from the Lord's house because of nursing a sick uncle, but enjoyed attending when he had the opportunity. He was sanctified about 10 days before his death, but the Lord seen fit not to restore him.

Surviving are these brothers and sisters: Harry, of Waynesboro, Pa., Riley of Needmore, Pa., and Mrs. George Deshong, Needmore, Pa.

Funeral service was held from the Pleasant Ridge Church of The Brethren April 26 at 2 p. m. in charge of William Ebersole and W.

H. Demuth. Interment in the Pleasant Ridge cemetery.

Mildred Demuth, Cor.

### BEING LOPSIDED

It is strange how two opposites can be so closely related. In one person there can exist amazing inconsistencies, for instance:

One can dress plainly, then backbite freely.

One can smile upon strangers and frown upon homefolks.

One can appear pure and heavenly minded, then in secret be beastly and unclean.

One can make believe he is very poor and yet possess considerable property.

On the other hand one may have plenty and yet not pay until he is dunned several times.

One can act kind and sympathetic before the people, then be critical and contrary at home.

One can appear devout in church on Sunday, then be curious and meddlesome on Monday.

One can make good wages and drss well, then dodge bills that ought to be paid.

One can study the lesson leaves in the church, and

the "funnies" at home when no one is looking.

One can pretend to fast and deny himself before others then eat on the sly when alone.

One can appear very sweet while leading the singing, then pout and pull off when he can't have his own way.

One can testify strong when in a service, then be very quiet at home where he is well known.

One can be very liberal in public and give freely, then bear down on others and pay them as little as possible.

One can show great interest in foreign missions, then fail to pray with a foreigner around the corner. Why talk about Africa, if you are afraid to walk down the street with a colored man? Lord save us from hypocrisy!—Selected.

### PLEASE HIM

When you think, when you speak,  
when you read, when you write,  
When you sing, when you walk,  
when you seek for delight—

To be kept from all evil at home  
and abroad,

Live always as under the "eye of  
the Lord."

Whtever you think, both in joy and  
in woe,

Think nothing you would not like



Jesus to know.  
 Whatever you say in a whisper or  
 clear,  
 Say nothing you would not like  
 Jesus to hear.

Whatever you read, though the  
 page may allure,  
 Read nothing of which you are  
 perfectly sure  
 Consternation at once would be  
 seen in your look  
 If God should say solemnly, "Show  
 me that book!"

Whatever you write, in haste or  
 with heed,  
 Write nothing you would not like  
 Jesus to read;  
 Whatever you sing in the midst of  
 your glees,  
 Sing nothing that God's listening  
 ear could displease.

Wherever you go, never go where  
 you fear  
 God's question being asked you,  
 "What doest thou here?"  
 Whatever the pastime in which you  
 engage,  
 For the cheering of youth or the  
 solace of age.

Turn away from each pleasure you'd  
 shrink from pursuing,  
 Were God to look down and say,  
 "What are you doing?"

—Selected, Irene Stout.

### THE BRIDGE BUILDER

"An old man, going a lone highway  
 Came at evening, cold and gray,  
 To a chasm deep and vast and wide,  
 Through which was flowing a  
 sullen tide.

The old man crossed in the twilight  
 dim,

The sullen stream had no fears for

him;  
 But he turned when safe on the  
 other side

And built a bridge to span the tide.

'Old man,' said a fellow pilgrim  
 near,

'You are wasting strength by build-  
 ing here;

Your journey will end with the end-  
 ing day;

You never again will pass this way,  
 You have passed the chasm deep  
 and wide,

Why build you a bridge at eventide?'

The builder lifted his old gray head.

'Good friend, in the path I have  
 come,' he said,

'There followeth after me today  
 A youth whose feet must pass this  
 way.

The chasm that was as naught to  
 me

To that fair-haired youth may a  
 pitfall be;

He, too, must cross in the twilight  
 dim—

Good friend, I am building this  
 bridge for him'."

Will Allen Drumgoole.

### SENTENCE SERMONS

What I gave I have; what  
 I spent I had; what I kept I  
 lost.

Stand with him while he  
 is right and part with him  
 when he is wrong.—Lincoln.

It is a weakness and im-  
 potency of mind to be un-  
 able to forgive.

No, I'm not sorry I chose the way of the Cross, for the way of the Cross leads Home.

A Christian who prays much in secret cannot remain a secret Christian. The Father who hears in secret has pledged through his own Son that He will reward openly.

#### ADULT SUNDAY SCHOOL LESSONS

- Apr. 1—Exod. 12:1-30.  
 Apr. 8—Exod. 12:31-51.  
 Apr. 15—Exod. 13:1-22.  
 Apr. 22—Exod. 14:1-31.  
 Apr. 29—Exod. 15:1-27.  
 May 6—Exod. 16:1-31.  
 May 13—Exod. 16:32-36;  
                   17:1-16.  
 May 20—Exod. 18:1-27.  
 May 27—Exod. 19:1-25.  
 June 3—Exod. 20:1-26.  
 June 10—Exod. 23:1-33.  
 June 17—Exod. 24:1-18.  
 June 24—Exod. 28:1-43.

#### PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 1—Five Thousand Fed. Matt.  
                   14:13-21.  
 Apr. 8—Jesus Gives Sight to the  
                   Blind. Jno. 9:1-38.  
 April 15—The Glory of Jesus on the  
                   Mount. Matt. 17:1-13.  
 Apr. 22—Offences and Forgiveness.  
                   Matt. 18:1-22.  
 Apr. 29—Jesus the Sympathetic  
                   Friend. Jno. 11:1-36.

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- May 6—Lazarus Raised to Life.  
                   Jno. 11:37-54.  
 May 13—The Good Samaritan.  
                   Luke 10:25-37.  
 May 20—The Prodigal Son. Luke  
                   15:11-32.  
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                   Lazarus. Luke 16:19-31.  
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                   Jesus. Matt. 19:13-30.  
 June 10—Jesus Honored as King.  
                   Luke 19:28-40.  
 June 17—God's House a Sacred  
                   Place. Matt. 21:12-16.  
 June 24—Jesus Betrayed and For-  
                   saken. Matt. 26:47-56.

# BIBLE MONITOR

Vol. XXIII

June 15, 1945

No. 12

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## JESUS TAUGHT THE MULTITUDE

### Pert 2

While thinking along this line it is of interest to notice some of the expressions of the apostle Paul in his letter to the Corinthians. "Would to God ye could bear with me a little in my folly: and indeed bear with me. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." (II Cor. 11:1-3.)

Upon reading these lines one is impressed with the great concern that Paul had for those who had come into the church through his

preaching of the gospel of Christ. Not only was he interested in their present state, but his words indicate anxiety as to their future welfare, and for the purity of the church. Evidently Paul thought this to be a vital subject and, to the writer, this is a vital subject with us today. If the church loses its simplicity, its purity, its power, those characteristics that make it a saving institution in the world what further mission has it in the world? Jesus plainly answers this question in Matt. 5:13, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

It is certain that these Corinthian brethren had been preached sound doc-



trine and had been properly converted as is revealed in I Cor. 2:4; "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." The question then arises, why was Paul disturbed and alarmed for fear that they would not continue steadfast in the faith?

The basis for this fear lay in the possibility that their minds might be corrupted by the same means whereby the serpent beguiled Eve in the garden of Eden. Let us notice his own words again: "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." Through the simple preaching of the gospel of Christ by Paul these Corinthians had been transformed by the renewing of their minds and had been converted to the faith and practices of the New Testament church. They had been brought from darkness to light, from unrighteousness to righteous-

ness and from the world into the church. All of this was brought about by the simple preaching of the gospel. This was the method that Jesus used and he authorized his followers to carry on in like manner. Inasmuch as this was sufficient to save the Corinthians and others in those days then certainly it is sufficient to save other men of all nations, for that was the commission that Jesus gave to the church which was to govern it "even unto the end of the world."

Through the inspiration of the Holy Spirit, Paul was able to anticipate the future trend of the church and he spoke of false teachers and deceivers that would arise in the church and the consequences of their work. He also knew of the disposition of men to alter, add to, and take from, fixed methods, and he recognized in this a danger that was confronting the Corinthians and warned them of it. He feared that they would be deceived "as the serpent beguiled Eve through his subtilty." The word tells us that the serpent beguiled Eve by a cunningly devised lie and she was led away from her God

through the lust of the eye, the lust of the flesh and the pride of life. In like manner, Paul feared the Corinthians would have their minds corrupted from the simplicity of Christ; that is, they would not be content with the methods and practices of Christ but would attempt to improve them by instituting things that were the product of the human mind and that appealed to the lust of the flesh, the lust of the eye and the pride of life.

We who live in this late age of the world can now look back on the history of the church down through the years, of which we have record, and can see what false teachers and deceivers have done and also what the tendency of men has been. All of the innovations and departures from the scriptures that have been brought into the church have been brought about because people have had their minds corrupted through cunningly devised beguilements. It has been claimed that these deviations and innovations would be an improvement and would be a blessing to the church and that they would add numbers, pres-

tige and power to the church. As a matter of fact, all of them have been the product of "fleshly wisdom" and the apostate condition that has followed in the wake of these modern unscriptural activities is a definite proof of their origin.

The idea that men can improve upon the methods and practices that Christ instituted and established is false, and all who are beguiled by this crafty fabrication are destined to be led away by the lust of the flesh, the lust of the eyes and the pride of life unless they repent and return to the simplicity that is in Christ.

#### CHANGE OF ADDRESS

Elder Roscoe Q. E. Reed has moved and his address is now Snowville, Va.

#### FOR CHRIST'S SAKE

1. The first Christians were real Christians.
2. They died for their Christ.
3. Before dying for Christ's sake the first Christians fed the hungry, for Christ's sake; clothed the naked for Christ's sake; sheltered the homeless, for Christ's sake; instructed

## BIBLE MONITOR

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the ignorant, for Christ's sake.

4. And because they did all those things for Christ's sake, their pagan contemporaries said about them, "See how they love each other."

5. The first Christians did everything for Christ's sake and nothing for business' sake.—Selected.

Olive Van Dyke.

## DAILY THOUGHTS

Join the great company of

those who make the barren places of life fruitful with kindness. Your success and happiness lie in you. The great enduring realities are love and service. Joy is the holy fire that keeps your purpose warm and your intelligence aglow. Resolve to keep happy and your joy and you shall form an invincible host against difficulty.—Helen Keller.

## MY LIFE STUDY OF THE SCRIPTURES

B. E. Kesler

(Continued)

VI. Apostolic Feast. (Jude 12; II Peter 2:13.)

1. A feast of which wicked persons have no right to partake, sacred in its nature, for God's people only—hence an ordinance for them.

2. A feast of charity, of love, for God's people only. Note: Christ instituted a meal, an evening meal. Paul speaks of the supper 25 years after.

Jude and Peter speak of feast 33 years after, as a general custom.

3. This harmony of four inspired men is enough to show the perpetuity of a



feast or supper in the apostolic churches.

4. If we have no supper at all, how can we have a Lord's supper? Or if we have no feasts in the church, how can we have a "feast of charity?"

VII. F. N. Peloubet, in "Treasury of Biblical Information," says "Jesus arrived at Bethany Friday, March 31, Nisan 8, six days before the passover A. D. 30. Dr. Wm. Smith's Bible Dictionary says, "The supper at Bethany was Saturday, April 1, A. D. 30."

Dr. Philip Schaff in his "History of the Christian church" says, "Astronomical calculation shows that in A. D. 30, the fifteenth of Nisan happens also in A. D. 33." (Vol. 1, p. 153.) Cannon Farrar, in his "Life of Christ" says, "Jesus arrived at Bethany on the evening of Friday, Nisan 8, A. U. C. 780, March 31, A. D. 30, six days before the passover, and before sunset had commenced the Sabbath hours. The Sabbath was spent in quiet and on the evening they made him a supper."

Summing up the testimony of these Bible scholars, we have this: Jesus came to

Bethany Friday evening, Nisan 8, March 31, A. D. 30; the supper at Bethany Saturday evening, April 1; the following Friday actually fell on Nisan 15, A. D. 30.

From this, we conclude the passover was killed on Thursday, Nisan 14th, and "eaten in that night," which would be Nisan 15th. And Jesus was arrested, tried, condemned, crucified, and buried on Nisan 14th, Thursday, our time. The 15th of Nisan was the "feast day," a sabbath, in which no "servile work" was done. (Ex. 12:16.)

VIII. Our Conclusion of a Life Study of this Subject.

1. The Lord's supper is a full meal composed of simple food materials.

2. It is to be eaten in the evening between foot-washing and communion.

3. It has a spiritual significance along with other ordinances.

4. It is to be perpetuated along with foot-washing and the communion.

5. It is to be fulfilled in heaven in the marriage supper of Christ.

6. Praise the Lord for the hope of feasting together in heaven!

IX. See illustration.

6 P. M.		Seventh-day Sabbath Began.	
Lev. 23:6	Lev. 23:7, 8	No Servile Work Was Done.	
		No Trial—A feast day, a Sabbath.	
		Jesus in the Tomb. Matt. 27:62-63.	
6 A. M.		Remnants Burned. Ex. 12:10.	
Day	Day	Israel Departs. Ex' 12:37, 42; Nu. 33:3.	
Midnight		First Born Slain. Ex. 12:12, 29.	
15th	Feast	Passover. Ex. 12:6-8. 9:00 P. M.	
6 P. M.			
Day	Ex. 12:15, 19	Burial. Jno. 19:42; Lu. 23:54.	
		Death. Mark 15:37. Deut. 16:6.	
Noon		Darkness. Mark 15:33.	
	Day	Crucified. Mark 15:25; Jno. 19:18.	
6 A. M.		Before Annas. Jno. 18:13-24.	
14th	ration	Arrest. Jno. 18:12-13; Matt. 26:5; Mark 14:2.	
Midnight		In Garden. Jno. 18:1.	
	Prepa	Supper. Jno. 13:2; Luke 22:20.	
6 P. M.		Peter and John Sent. Lu. 22:8.	
Sunset 13th Day	Lu. 22:7		

A Sabbath. Ex. 12:16.  
Lev. 23:34-39.

Day When Passover was Killed.  
(BOTTOM)

Lu. 22:7

X. Explanation of illustration.

The Jewish day began and ended at sunset.

"From even to even shall ye celebrate your sabbath." (Lev. 23:32.) "Then came the day of unleavened bread." (Lu. 22:7.) When did it come? At sunset, or about 6:00 p. m. at the beginning of the 14th day, the "preparation day." And He sent Peter and John, saying, "Go and prepare us the passover that we may eat." (Lu. 22:8.) Not the regular Jewish passover; for when writing about it, 30 years later, neither of them called it passover, John expressly calls it supper, and Peter calls it a feast. (John 13:2; II Peter 2:13.) Jude also speaks of feasts of charity, (Jude 12) and John who helped to prepare it says it was "before the passover. (Jno. 13:2.) The supper in Jerusalem (John 12:2; Lu. 32:20), was about 9:00 p. m. of the 14th day, "the preparation day" just mentioned above.

After the supper, Jesus crossed to brook Cedron, at about midnight, and entered the Garden of Gethsemane. (John 18:1.)

Here he was arrested and

taken before Annas, ex-high priest, (Jno. 18:13). Annas bound him and sent him to the high priest, Caiaphas, (Jno. 18:24). Here he was tried by the Sanhedrin, condemned, and sent to Pilate, the Roman governor, who, after a four-fold acquittal, finally yielded to the persistent demands of the Jews and delivered him over to the Roman soldiers who crucified him, at 9:00 a. m. (Mar. 15:25; Jno. 19:18.)

At noon, darkness overshadowed the sky for three hours when, through excruciating pain and suffering, his physical power gave way, Jesus "cried with a loud voice and yielded up the ghost" and died. (Matt. 27:50; Mark 15:37; Deut. 16:6.)

This was at 3:00 p. m., when Jesus, our passover, was sacrificed and died for us at the precise time the paschal lambs were slain for the Jews' passover.

Then Joseph and Nicodemus buried him before sunset closed the "preparation day," Nisan 14th. Thus Jesus was arrested, tried, condemned, crucified, dead and buried on the Jews' preparation day, Nisan 14th.



The next day, the "feast day," Nisan 15th, began at sunset, the 14th. At about 9:00 p. m. the Jews ate the passover. (Ex. 12:6.) (Some think the Jews did not eat the passover that year because of uncontrollable excitement.)<sup>3</sup>

At midnight, the death angel passed over Egypt and all the first born children were slain to cause Pharaoh to "let God's people go." (Ex. 12:12-29.)

Israelites depart out of Egypt, (Ex. 12:37, 42; Nu. 33:3), after burning the remnants of the passover. (Ex. 12:10.)

Now turning back to the passover at Christ's death, we learn Jesus was in the tomb the next day after the passover, the evening before. This being the "feast day," a sabbath, in which "no servile work was done, and no civil trial could be held, proves to a certainty that Jesus was not tried, condemned, crucified, dead and buried on the "feast day," which would have been done if he had eaten the passover the evening before, when the Jews did. (Matt. 27:62-63.)

From the best sources of information available, it

would seem Jesus ate his supper Wednesday evening, our time; was arrested, tried, condemned, crucified, dead and buried on Thursday evening, our time; was in the tomb Thursday night, Friday, and Saturday, and rose some time after midnight Saturday, or early Sunday morning.

### Concluding Facts

1. Jesus instituted the Lord's supper in Jerusalem; Paul, at Corinth and Troas; Peter and Jude write of feasts kept by the apostolic churches generally. (Lu. 22:20; John 13:2-4; I Cor. 11:20-25; Acts 20:6-11; Jude 12; II Peter 2:13.)

2. It is to be fulfilled in heaven. (Lu. 12:35-36.)

3. Loaf and cup never called Lord's supper in the Bible.

4. Deipnon, the word used by Christ and the apostles to indicate it means a full meal, an evening meal, "in New Testament supper." (Greenfield.)

5. Apostolic churches kept a feast or supper—a sacred ordinance.

6. Paul makes no mention of Christ eating the passover, but set up the Lord's supper in churches

he established.

7. No inspired man said Jesus actually ate the pass-over.

8. That Jesus did not eat the passover in the night of betrayal.

9. John who helped to prepare it, wrote some 60 years later and called it supper, and said it was before the passover. He knew.

10. Those who have no supper at all, certainly do not have a Lord's supper.

11. This supper is to be fulfilled in heaven. (Luke 12:37; Rev. 19:7-9.)

12. This will be a grand and glorious reunion of God's children of all ages, climes and countries. I want to be there, don't you?

(Continued.)

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### ASLEEP IN THE MIDST OF DANGER

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Ada Whitman

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"But Jonah was gone down into the sides of the ship; and he lay and was fast asleep." Thus we find him, unaware of surrounding danger and the threatening destruction from "the great tempest the Lord had

sent out into the sea. Was it only a natural sleep that had overtaken him? No, he had yielded to the tempter and was running away from God and duty. Spirituality was at a low ebb.

God had a work for Jonah at a special place. A wicked city was also asleep to the danger of destruction, but allowing self to come between him and duty, he took things in his own hands and sought a place of his own choosing. Nevertheless his sin found him out. God's eyes were upon him, and he had prepared a great fish to swallow up Jonah. While in this state of correction and abasement he remembered and prayed unto the Lord and was delivered.

Then obedient to the second call of duty he went and preached unto Ninevah and this great and wicked city cried mightily unto God, turned from their evil way and was spared. This should have caused Jonah to rejoice, but we find him greatly displeased. Things had not gone as he declared, "Yet forty days and Ninevah shall be destroyed," so we find him going into a sulk, feeling it was better for him to die than to live. What a

contrast. God's mercy, man's selfishness and narrow mindedness.

Christ's mission was to give his life for others and he gave the same self-sacrificing standard for his followers, but few are willing to put aside what would be life to them for the sake of lost humanity. Many professing Christians' chief interests are in the things that pass away with this world. "When we have our own plans and are not willing to obey God's, we will find great difficulty in finding his will for us."

A "willingness to serve and suffer" held David Livingston in the fever stricken jungles of Africa, Judson in Burma amid fierce trials and persecution, and Paul to his God-given task through shipwreck, prisons, perils of water, perils in the wilderness, perils among false brethren and many other sufferings which this Herald of the Cross was called upon to endure for the Christ he loved better than life. In the face of all this, he went forth with a great passion for souls and in zeal and courage could proclaim in reality, "I can

which strengtheneth me." And of a truth could feel, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor power, nor things present, nor things to come, nor heights, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8: 38-39.)

Self-denial was the life of these men of old. I will be the life of true servants of God today. Jesus says, "If any man will come after me, let him deny himself, and take up his cross and follow me." (Matt. 16:24.) Determination and consecration must be exercised if we would live according to God's purpose. "Vain are the claims of men to the new birth who refuse to obey the Spirit's command."

God cannot use one who is full of self. Seeking to please self and desiring the praise of men and vainglory of life. "Men applaud what they consider forceful leadership, behind which there may lie concealed much of self-seeking." An ambition to excell others may be a part of this. "Let nothing be done through strife or



vain glory: but in lowliness of mind let each esteem others better than themselves." (Phil. 2:3.)

If leadership is acquired through the planning and will of man, it will be a failure for "God's servants are called of him, are sent by the Holy Ghost and have authority from God." They should be humble and faithful. The Lord is the source of strength and courage to the meek and humble. Moses was an example of this and in his self-renouncement he cried, "O my Lord, I am not eloquent."

Sometimes strength is to stand still, when we would push ahead. "Wait on the Lord." "Stand still and see the salvatoin of the Lord." We are prone to go ahead of the spirit. No service can be successful for the Lord's honor and glory unless the life is empowered from on high. A submission to the workings of the Holy Spirit. "Tarry ye in the city of Jerusalem until ye be endued with power from on high."

The prophet Micah says, "He hath shewed thee O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk

humbly with thy God."

We find a strong example of faithfulness to duty in the prophet Isaiah. "My Lord I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights."

God expects each in his place of duty, with loins girt about warning humanity of impending destruction outside the fold of Christ.

After betraying his trust and taken things in his own hands, thus subjecting himself to the chastening of the Lord, Jonah could not blame the mariners for the course of things. For God had sent a great wind into the sea endangering the ship and their lives, so Jonah must face the bare facts. It is no small matter to run away from God-given duty nor for carnality to blame others for means which God uses for its correction.

"It is impossible to serve God and Mammon." A double minded man is unstable in his ways."

Many are desiring "smooth things rather than sound doctrine." And not a few are deluded by the popular teachings of federated brotherhood and salvation where you are, by bow-

ing the head, raising the hand or by word of mouth, taking conviction for salvation, when Jesus gives the infallible terms, "Except a man be born of water and of the spirit he cannot enter into the kingdom of God."

Peter gave the same terms to those, who were pricked in their hearts on the day of Pentecost, when they asked, men and brethren what shall we do? "Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.)

To be baptized in the name of Jesus Christ is to be baptized by his authority as he commanded the disciples in the great commission. "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." A trine immersion, nothing more, nothing less. There is no promise of remission of sins nor the gift of the Holy Ghost by any other way.

"Verily, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a

thief and a robber." (John 10:1.)

What is the state of the thief and robber? They are outside the fold of Christ.

Christ demands full obedience. Satan asks only a compromise.

Thousands are at ease and asleep under the false teachings of this age, satisfied with a mere profession. "Having a form of Godliness but denying the power thereof." Denying the gospel, for Paul says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek." (Rom. 1:16.) Enwrapped in spiritual slumber they are not able to discern the unfolding prophecies of God's word nor are they awake to the grave issues of the day; but are deluded into a false security by the cry of lasting peace, peace which is to be kept by nations that will be regimented and armed. All unaware of the fact that Christ alone can bring lasting peace.

It is high time to awaken from the sleep of carnal security; beware of what is going on for Christ told his

disciples to watch and pray and be ready to escape the snare that comes upon the whole world.

May the servants of God have a real fire from heaven burning in their hearts; a full sense of duty and concern for lost humanity, lest because of their neglect the Lord come and find many asleep in the midst of danger.

West Millgrove, Ohio.

### THE POWER OF EXAMPLE

L. A. Shumake

That there is power in example is an abiding fact and seemingly the forces of evil have capitalized on the idea to the shame of all Christendom. Cain and Jezebel are two outstanding examples of all that is sin, and is now at the climax of their blasphemous programme with millions now reaping their reward in blood and tears. This brief review should stir up the challenge within every true child of God, the importance of being "living epistles read and known of all men."

The time is imperative

that we align ourselves with the forces of right—the battle of right vs. wrong is increasing and difficult. Many are becoming luke warm through murmuring and complaining, remember that the children of Israel murmured and complained of their lot. We are told 23,000 fell in one day, and because of their failure to follow the advice of their leader, only two were permitted to enter the promised land.

I say again that God's people have a responsibility that we cannot turn from or gainsay. We have a two fold obligation, first to "save ourselves from this untoward generation," and second, by all means lead others to Christ. I know of no other way of being used of God than by living an exemplary life for Him. I believe Paul's life was dedicated to Christ in that he said: "For I am not ashamed of the gospel of Christ for it is the power of God unto salvation."

Dear reader, is there any part of the gospel of Christ that we are ashamed of? Have we in the past year failed to declare the whole gospel to some individual?



Will we dedicate ourselves more fully to the following in the footsteps of our Master in true faithfulness to God's command? Esther allowed herself to be used of God in a national crisis to save her people. Elijah was an example of self-sacrifice and integrity in national Peril. Paul said: "I count all things but loss that I might win Christ." His determination to know nothing but Christ and Him crucified," meant the discarding of all that was self and man-made customs and precepts that "I might be all things to all men that I might win some." Men are won by example, one man or woman moving about among us is often more persuasive than fifty-two sermons.

Some suggestions might be in order for growth and improvement. A dedication of our lives to Christ and the work whereunto ye are called" would mean more love and devotion for lost souls. Continual, and united prayer will bring results. (Acts 12:5-16; 25-26.) A more determined and persistent effort to proclaim and publish the full gospel to the whole people. God's instruction to Isaiah was, to

cry aloud and spare not. Jesus commanded his disciples to "let your light so shine that others may see your good works, and glorify your Father which is in heaven." To refuse is to hide our candle under a bushel. Trust in the Lord with all thine heart, and lean not to thine own understanding. "Acknowledge him in all thy ways and He will direct thy paths." (Prov. 3:5-6.) When we place ourselves in his hands we can expect results. "Ye are my witnesses," I believe means to be an example in faith and obedience. To sing "I would be like Jesus," and then put on worldly attire is not a good example. The extreme is found in women dressing like men, and men appearing feminine by shaving off their beard. See I Cor. 6:9. Brother, do you want to place yourself in that list of sins that the Word says, they that do such things shall not inherit the kingdom of God."

Our lives are the only Bible the careless world will read. Therefore it behooves us to be diligent in word and conduct lest we become a stumbling block to them

that are entering in. The Word pronounces a blessing upon those "who walk not in the counsel of the ungodly, nor stand in the way of sinners."

I am sure that a more consecrated effort on our part will result in more joy in His service, more gains for His kingdom.

Beaumont, Va.

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### GOD'S WAYS ARE NOT MAN'S WAYS

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"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways, and my thoughts than your thoughts." (Isa. 55:8-9.)

"And the Lord said unto Moses, thou shalt say unto the children of Israel, ye have seen that I have talked with you from heaven. Ye shall not make with me any gods of silver neither gods of gold. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings and thy peace offerings; in all places where I record my name, I will come unto thee, and I will bless thee. And if thou

will make me an altar of stone thou shalt not build it of hewn stone; for if thou lift up thy tool against it thou has polluted it." (Ex. 20:22-25.)

Moses received his message from God himself. After a while we notice they began to falter and disobey. Moses gave them the commandments and judgments just as the Lord gave them to him. When they continued to disobey the "Lord spake again to Moses, to bid them to put a ribbon of blue in the borders of their garments, that when they would look upon it they would remember the commandments of the Lord to do them."

But Korah, Dathan and Abiram rose up before Moses with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown, and they gathered themselves against Moses and Aaron and said, "Ye take too much upon you, seeing all the congregation are holy, every one of them. Wherefore then lift yourselves above the congregation of the Lord? When Moses heard this he fell upon

his face and spake unto Korah and his company, saying, even tomorrow the Lord will shew who are his and who is holy." Read of their sudden destruction in Numbers 16.

Wasn't this a deplorable condition? Smart men, men of renown, disputing the word of God. They no doubt said it is such a little thing, I see no use. But the Lord had spoken it. Man would say give them a chance, but this rebellious company God removed from His people. Notice how minutely and accurately God dealt with the children of Israel, when they refused to obey, punishment followed. We have the same God today.

It has been nearly 2,000 years since Christ came into the world and purchased our redemption by giving His life on the cross and established His church, and promised us "The gates of hell shall not prevail against it."

Why was it necessary for a Dunkard Brethren church, with the existence of so many other churches? I think we all agree to the one answer: In order to preserve the unity of the faith and

identity of the church of the New Testament. In unity there is strength and power. In division weakness and reproach.

It has become alarming the number that are not willing to live up to church rules in appearance, as well as other things. I fear we have those that are following Korah's company. If we follow the decisions of our conference and our church polity we will not be seen with the modern hair roll, and bareheaded on the street and public places, or the modern three-cornered head covering, the short dress, short sleeves, wrist watches, etc. O, why can't we see what influence for wrong is manifested in these things. We are giving way to Satan through "Madam Fashion," in open rebellion to God's word and His church.

Satan's great desire is to work through those in the church to weaken her power and kill the cause of Christ. Do we want him to use us a tool for this purpose? Fashion and pride are of the world. If we love these things John says, "The love of the Father is not in us, we are none of His." A



dangerous condition! David prayed, "Keep back thy servant from presumptuous sins; let them not have dominion over me, then shall I be innocent from the great transgression."

Taking undue liberties, sinning against our better judgment is presumptuous sin. What excuse do we offer for those things we are wearing (or not wearing) that are in open rebellion to God's church. Thinking we can do as we please is our own way and not God's way. If we don't please to do the right thing. I believe what conference decides is sanctioned in heaven, according to the holy word. It is God speaking to us through His word. It gives the church authority for the rules and discipline and just what to do if it subjects neglect to hear it.

"For who hath despised the day of small things?" (Zec. 4:10.) "They despised my judgments." (Eze 20:13-16.) "Despised my holy things." (Eze. 22:8.) "Despise ye the church of God." (I Cor. 11:22.)

Then what about the officials who will not enforce the rules of the church

when they know they are in open rebellion to its rules? I wonder if they read the Polity? If we are not going to follow our rules where will we be in a short time? We hear much about strong drink from good folks, but statistics say that pride and fashion are sending more souls to destruction than strong drink. There is a great responsibility resting upon each of us, that there be no rightful grounds for reproach upon our Saviour and His "Beloved Church," and especially of those who are leaders, elders, ministers and deacons "at their installation, which is on approval of the membership as expressed by private vote, they covenant and promise to teach, respect and enforce the doctrine and practice of the church."—Polity.

Applicants for baptism, "covenant to renounce the sinful pleasures of this world, and to live faithful until death."

It is better not to vow than to vow and break that vow.

May God help us to feel the tremendous responsibility, that rests on each one that have vowed to live faithful to the church.

Remember, God's ways  
are not man's ways.

O, for a heart to love my God!  
A heart from since set free;  
A heart resigned, submissive, meek,  
Believing, true and clean;  
Which neither life nor death can  
part

From Him that dwells within.  
A heart in every thought renewed,  
And filled with love divine;  
Perfect and right, and pure, and  
good,  
A copy Lord of Thine.

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## NEWS ITEMS

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### NOTICE

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We, the Bethel, Pa., congregation,  
decided to begin our meetings the  
22nd of July, ending August 5th.  
If it be God's will.

James Kegerreis.

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## OBITUARIES

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### EMMA KENAGY STEWART

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Was born March 3, 1867 in Wayne  
county, Ohio, and passed away May  
17, 1945, at the age of 78 years, two  
months and 14 days, at the home  
of Mr. and Mrs. Harry Gunderman,  
where she had made her home since  
April 2nd.

In 1913 she was married to Simon  
Kenagy, and he died in 1933. Five

years later she married John  
Stewart, who died in 1938.

At an early age she united with  
the Mennonite church and after  
her second marriage she united  
with the Dunkard Brethren church  
where she was a faithful member  
until her death.

Surviving are three sisters, Mrs.  
Alva Lantz of Topeka, Mrs. Lee  
Kauuffman of West Liberty, Ohio,  
and Mrs. John Kropf of Orrville,  
Ohio, and two brothers, Frank  
Plank of Smithville, Ohio, and  
Samuel Plank of Huntington, W.  
Va. Preceding her in death were  
one sister, Mrs. Ephraim Lantz of  
Nappanee and one brother, Ephraim  
Plank of Topeka.

The relatives wish to express  
their appreciation and thanks to  
the members of this church for the  
many kindnesses and care given to  
Emma during her stay in and  
around Goshen.

Funeral in the Goshen Dunkard  
Brethren church, May 20, 1945, con-  
ducted by Elder B. E. Kesler, as-  
sisted by Elder Harry Gunderman.  
Interment in the Maple Grove cem-  
etery.

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## CHURCH FEDERATION

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### J. A. Leckron

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The writer believes most  
of you readers have heard of  
the coming church union.  
The question in the minds of  
a good many is, is it of God  
or Satan? We do not be-  
lieve it takes a college grad-

uate to decide the question correctly. Any intelligent person who has read the word of God knows it is of Satan.

Union of the 1,300 different sects would be like mixing oil and water. What kind of a mess would you have with the Jews, the Catholic, the Unitarian, the Spiritualist, Christian Science, the Mohammedans, and many others not mentioned. What a sight that would be. The Primate of England, the Patriarch of Constantinople, and the Pope of Rome, sitting in holy conclave over their differences; the Pope of course in the chair!

This surely will be the Devil's counterfeit of God's unity, the one body of Christ. Union is in the air, for Satan is the prince of the power of the air. (Eph. 2:2.)

Union will be brought about by compromise and compromise means the surrender of convictions, and the surrender of convictions means corruption. Were Christ and antichrist to unite all would be antichrist. Were light and darkness to unite all would be darkness. You cannot serve two masters, so we

should say as Joshua of old, "But for me and my house we will serve the Lord."

World church union caters to the flesh and meets with the approval of the world. It will result in tyranny and persecution of the worst kind. Even now, in many places, those who dare to walk in the old paths and who will not bow the knee to Baal, are made to feel the iron hand and despotic power of the ecclesiastical system around them who would, if they dare, crush out the lowly humble followers of Jesus and burn down their plain meeting houses.

But what will it be when there shall be a blending of all of these sects into one powerful organization? What a testing time it will be for the little bands of separated, uncompromising saints who refuse to join this monster organization.

Brethren let us take courage for Christ has said, "Fear not little flock, for it is the Father's good pleasure to give you the kingdom." Let us all shun Satan's devices is our prayer.

130 W. School St.,  
Anderson, Ind.



## A DREAM OF TRUTH

I dreamed that I was on my way to school, when suddenly I noticed a great crowd upon the green. People were hurrying to and fro, and when I asked what all this commotion was about, a girl said:

"Why, don't you know? It's Measuring Day, and the Lord's angel has come to see how much our souls have grown since last Measuring Day."

"Measuring Day!" said I, "measuring souls! I never heard of such a thing," and I began to ask questions; but the girl hurried on, and after a little while I let myself be pressed along with the crowd to the green.

There in the center, on a kind of throne under the great elm, was the most glorious and beautiful being I ever saw. He had white wings; his clothes were a queer, shining kind of white, and he had the kindest yet most serious serious face I had ever beheld. By his side was a tall, golden rod, fastened upright in the ground, with curious marks at regular intervals from the top to the

bottom. Over it, on a golden scroll, were the words: "The measure of the stature of a perfect man." The angel held in his hand a large book, in which he wrote the measurement as the people came up on the calling of their names in regular turns. The instant each one touched the golden measure a wonderful thing happened. No one could escape the terrible accuracy of that strange rod. Each one shrank from or increased to his true dimensions—his spiritual dimensions, as I soon learned, for it was an index of the soul-growth which was shown in this mysterious way, so that even we could see with our eyes what otherwise the angel alone could have perceived.

The first few who were measured after I came I did not know; but soon the name of Elizabeth Darrow was called. She is the president of the Aid for the Destitute Society, you know, and she manages ever so many other societies, too, and I thought, "Surely, Mrs. Darrow's measure will be very high indeed." But as she stood by the rod, the instant she touched it she

seemed to grow shorter and shorter, and the angel's face grew very serious as he said: "This would be a soul of high stature if only the zeal for outside works can be seen of men had not checked the lowly secret graces of humility and trust and patience under little daily trials. These, too, are needed for perfect soul-growth."

I pitied Mrs. Darrw as she moved away with such a sad and surprised face, to make room for the next. It was poor, thin, little Betsy Lines, the seastress. I never was more astonished in my life than when she took her stand by the rod, and immediately she increased in height till her mark was higher than any I had ever seen before; and her face shone so, I thought it must have caught its light from the angel's, which smiled so gloriously that I envied poor little Betsey, whom before I had rather looked down upon. And as the angel wrote in the book, he said: "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

The next was Lillian Edgar, who dressed so beautifully, that I have often

wished I had such clothes and so much money. The angel looked sadly at her measure, for it was very low—so low that Lillian turned pale as death, and her beautiful clothes no one noticed at all, for they were quite overshadowed by the glittering robes beside her. And the angel said in a solemn tone: "Child, why take thought for raiment? Let your adorning be not that outward adorning of putting on apparel, but let it be the ornament of a meek and quiet spirit, which is, in the sight of God, of great price. Thus only can you grow like the Master."

Old Jerry, the cobbler, came next—poor old clumsy Jerry; but as he hobbled up the steps the angel's face fairly blazed with light, and he smiled on him, and led him to the rod; and behold! Jerry's measure was higher than any of the others. The angel's voice rang out so loud and clear that we all heard it, saying: "He that humbleth himself shall be exalted." Whosoever shall humble himself as a little child, the same is greatest in the kingdom of heaven."

And then, oh, my name came next! and I trembled

so I could hardly reach the angel, but he put his arm around me and helped me to stand by the rod. As soon as I touched it, I felt myself growing shorter and shorter, and though I stretched and stretched, and strained every nerve to be as tall as possible, I could only reach Lillian's mark — Lillian's the lowest of all, and I a member of the church for two years! I grew crimson for shame, and whispered to the angel: "Oh, give me another chance before you mark me in the book so low as this. Tell me how to grow; I will do it all so gladly, only do not put this mark down!"

The angel shook his head sadly:

"The record must go down as it is, my child. May it be higher when I next come! This rule will help thee: 'Whatsoever thou doest, do it heartily, as to the Lord, in singleness of heart as unto Christ.' The same earnestness which thou throwest into other things will, with Christ's help, make thee to grow in grace."

And with that I burst into tears, and suddenly awoke, and found myself crying.

But, oh, I shall never forget that dream! I was so ashamed of my mark.

Do any of the readers know any girl who throws more enthusiasm into every other thing than into the most important of all—the growth of her Christian character?—The Measuring Rod.—Selected.

Jacob Long.

### GOD'S MINORITIES

During the time Noah was building the ark, he was very much in the minority—but he won!

When Joseph was sold into Egypt by his brothers, he was a decided minority—but he won!

When Gideon and his three hundred followers, with their broken pitchers and lamps, put the Midianites to flight they were in an insignificant minority—but they won!

When Elijah prayed down fire from heaven and put the prophets of Baal to shame, he was a notable minority—but he won!

When David, ridiculed by his brothers, went out to meet Goliath, in size he was in a decided minority—but he won!



When Jesus Christ was crucified by the Roman soldiers, he was a conspicuous minority—but he won!

—Selected.

### SENTECNE SERMONS

It is not by chance of circumstances, but by fitting our spirits to the circumstances in which God has placed us, that we can be reconciled to life and duty.

The life which is filial and fraternal, loving God and loving its neighbors, will always be fruitful.”

Don't be a shoddy Christian. A shoddy Christian is one who is not out and out man-fearing, honor seeking, flabbily constituted, from a spiritual standpoint.

### 'TIS NOTHING TO ME

“'Tis nothing to me,” the beauty said,

With a careless toss of her pretty head,

“The man is weak who can't refrain

From the cup you say is fraught with pain.”

It was something to her in after years,

When her eyes were drenched with burning tears,

And she watched, in lonely grief and dread,

And started to hear a staggering tread.

“It's nothing to me,” the mother said;

“I have no fear they my boy will tread

The downward path of sin and shame,

And crush my heart and darken my name.”

It was something to her when her only son

From the path of life was early won,

And madly quaffed of the flowing bowl,

Then—a ruined body and shipwrecked soul.

“It's nothing to me,” the merchant said,

As over the ledger he bent his head;

“I'm busy today with tare and tret, I have no time to fume and fret.”

It was something to him when over the wire

A message came from a funeral pyre—

A drunken conductor had wrecked the train—

His wife and child were among the slain.

“It's nothing to me,” the young man cried;

In his eye was a flash of scorn and pride.

“I heed not the dreadful things you tell;

I can rule myself, I know full well.”

'Twas something to him when in prison he lay,

The victim of drink, life ebbing away,

As he thought of his wretched child and wife,

And the mournful wreck of his wasted life.

Is it nothing to us who idly sleep  
While the cohorts of death their  
vigils keep,  
Alluring the young and thoughtless  
in,  
To grind in their midst a grist of  
sin?  
It is something for us, for us all, to  
stand  
And clasp by faith our Savior's  
hand;  
Learn to labor, live, and fight  
On the side of God and changeless  
right.

Sel. Winona Lewis,  
R. 1, Waynesboro, Pa.

#### ADULT SUNDAY SCHOOL LESSONS

July 1—Temperance. Pro. 23:1-35.  
July 8—Exod. 29:1-30.  
July 15—Exod. 29:31-46.  
July 22—Exod. 30:1-38.  
July 29—Exod. 31:1-18.  
Aug. 5—Exod. 32:1-29.  
Aug. 12—Exod. 32:30-35; 33:1-23.  
Aug. 19—Exod. 34:1-35.  
Aug. 26—Exod. 35:1-35.  
Sept. 2—Exod. 36:1-38.  
Sept. 9—Exod. 37:1-29.  
Sept. 16—Exod. 38:1-31.  
Sept. 23—Exod. 39:1-32.  
Sept. 30—Exod. 39:33-43; 40:1-21.

#### PRIMARY SUNDAY SCHOOL LESSONS

July 1—Jesus Denied. Matt. 26:  
57-75.  
July 8—Jesus Crucified. Jno. 19:  
1-24.  
July 15—Events After Jesus' Death.  
Matt. 27:51-66.  
July 22—The Resurrection of Jesus.  
Matt. 28:1-15.  
July 29—Jesus' Last Message and  
Ascension. Acts 1:1-11.  
Aug. 5—The Fiftieth Day After

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Jesus Arose. Acts 2:1-21.  
Aug. 12—Three Thousand Baptized.  
Acts 2:22-47.  
Aug. 19—The Lame Man Healed.  
Acts 3:1-16.  
Aug. 26—The Fate of Ananias and  
Sapphira. Acts 5:1-11.  
Sept. 2—Stephen Stoned to Death.  
Acts 7:1-60.  
Sept. 9—Philip, Simon and the  
Ethiopian. Acts 8:1-40.  
Sept. 16—Saul and the Light From  
Heaven. Acts 9:1-19.  
Sept. 23—Peter, Aeneas and Dorcas.  
Acts 9:32-43.  
Sept. 30—Peter and Cornelius. Acts  
10:1-48.

# BIBLE MONITOR

Vol. XXIII

July 1, 1945

No. 13

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## KEEPING THE FLOCK

Inasmuch as we are having no General Conference this year it is the duty of each one interested in the welfare and advancement of the cause of Christ to make the best of conditions as they are and labor for an increase of holiness within ourselves and others thereby contributing to the purity, peace and prosperity of the church. Should each one make a sincere and determined effort in this line the vineyard of the Lord would yield more fruit and our joy in his service would be greater.

It is an inspiration and a great blessing when those of like precious faith can assemble from far and near in a conference and unite their voices and efforts in worship and take care of business matters of the church.

The association and fellowship of such occasions means much to the people of God. Naturally when these privileges are denied us we feel the loss keenly.

In the mind of the writer however, there is a possibility of us placing too much emphasis upon our general conferences. The church of Christ has survived in the past for long periods of time without a general conference and it can do so now, and in the future as well. Too many people are disposed to look to and depend upon conference to do things for them that they should do for themselves.

There is not enough of a feeling of individual responsibility, individual authority and of individual action among our people. The church is made up of individuals, and, to have a spiritual church we must



have spiritual individuals; to have a pure church we must have pure individuals; to have a godfearing and obedient church we must have god fearing and obedient individuals; and so with all of the other virtues and characteristics of the church of Christ.

In establishing the church Jesus and his apostles made provision for all needs and if these provisions are used as they should be there will not be such a pressing need for conferences. Among these provisions was the ordination of elders, ministers and deacons for the oversight and execution of the work of the church. We have a wonderful example of service in this line in the life of Paul. In his farewell message to the elders in his time he said this: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

(Acts 20:26-28.)

It is revealed in these expressions that it is the duty of the officials to keep before the church at all times all of the teachings of the word of God and see that each one receives his portion.. This is the food upon which spiritual life thrives and it is the operation of this word in the lives of the membership that separates them from the evils of the world, brings them into favor and fellowship with God, and makes of them a peculiar people zealous of good works.

It can hardly be expected that the church will thrive and grow, or be in peace, unless those who have the oversight are faithful and exercise their God-given authority in the duties laid upon them. In the event that the shepherds and other officials become dilatory or fail to feed, instruct and protect the flock, serious issues will arise and conditions will go from bad to worse. Often, cases of this kind are responsible for matters brought to our conferences for solution. The proper solution for such cases is for those in authority who are negligent or in-

active to get busy and do the duties that their office imposes upon them. When a home is untidy and out of order most certainly it is a reflection upon the house-keeper. Just so it is in the church.

Our officials at their ordination "covenant and promise to teach, respect and enforce the Doctrine and Practice of the church, and all the methods by which the church seeks to promote the cause of Christ, and maintain the principles of the gospel." In view of these facts it is urgent that we be diligent in our service and keep the flock as good shepherds lest we be found unfaithful and souls be lost to the kingdom of our Lord.

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## MY LIFE STUDY OF THE SCRIPTURE

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B. E. Kesler

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### The Holy Communion

Scriptural Communion is partaking of the emblems (loaf and cup) of our Lord's broken body and shed blood, in the evening or at night.

I. The scriptures teach the communion is an insti-

tution distinct in itself. This distinction is shown:

(a) By blessing of the emblems.

"And as they were eating, Jesus took bread, and blessed it, and broke it, and gave it to the disciples, and said, take, eat; this is my body. And he took the cup, and gave thanks and gave it to them, saying, drink ye all of it." (Matt. 26:26-27.)

(b) By its commemorative nature.

"And when he had given thanks, he broke it, and said, take, eat; this is my body, which is broken for you; this do in remembrance of me; for as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." (I Cor. 11:24-25.)

(c) By its typical nature.

"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. Verily I say unto you, I will no more drink of the fruit of the vine, until that day that I drink it new in the kingdom of God." (Matt. 26:29; Mark 14:25.)

(d) By its emblematic nature.

"And as they did eat,

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Jesus took bread, and broke it, and gave to them, and said, take, eat; this is my body." "For this is my blood of the new testament, which is shed for many, for the remission of sins." "And he took bread and gave thanks, and broke it, and gave unto them, saying, this is my body which is given for you." (Matt. 26:26-28; Luke 22:19.)

Note 1. No other institution so distinguished.

Note 2. Like the Lord's supper, it is distinct in it-

self; and neither is a part of the other. One is the Lord's Supper, the other Eucharist.

II. The scriptures teach the partaking of the emblems of our Lord's body and blood is the Eucharist, the communion, not the Lord's supper.

(a) This point is plainly stated.

"I speak as to wise men; judge what I say: the cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we bless, is it not the communion of the body of Christ? (I Cor. 10:15-16.) This settles the matter beyond dispute.

III. The example of Jesus, Paul, and apostolic churches.

(a) Jesus instituted it at night.

At the close of the Lord's supper, and before the communion, Judas went immediately out and it was night." (John 13:30.)

(b) Paul received it from our Lord as being in the night.

"For I have received of the Lord that which I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread. And when he



had given thanks, he broke it, and said, take, eat; this is my body which is broken for you; this do in remembrance of me. After the same manner he took the cup when he had supped." (I Cor. 11:25.) "Had supped," in an intransitive verb, and means to eat supper. So just as he had taken the bread after supper, so he took the cup after supper. Luke also, says the bread and cup were taken "after supper." (Luke 22:20.)

(c) The church at Troas observed it at night.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow and continued his speech until midnight."

A young man sat in the window and fell asleep and fell down from the third floor and was taken up dead. Paul went down and resuscitated him, and returned to the audience room.

"When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed." (Acts 20:7-11.)

Here we have Paul and

those two apostolic churches keeping this ordinance at night just as Jesus had instituted it.

(d).. No inspired man, nor any apostolic church ever kept this ordinance in the day time, nor on the first day of the week, so far as known.

(e) Jesus and the apostles left the day and frequency to the option of the church, with this injunction: "This do as oft as ye drink it, in remembrance of me." (I Cor. 11:25.)

IV. Why restricted Communion?

(a) It tends to unity in faith and practice.

(b) Jesus prayed for unity among his people.

"That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one." (John 17:21-22.)

(c) Paul labored for unity among God's people.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness,

and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." (Eph. 4:1-3.)

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (I Cor. 1:10.)

"Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." (Phil. 3:16.)

(d) It is in harmony with the prayer of Jesus, and the laborers of Paul.

Note. In this world of division and multiplicity of churches, we need to labor for unity.

V. It maintains the sovereignty of the church to deal with offenders, and purge herself of evil-doers when this needs to be done.

(a) Jesus gave this power to the church.

"Whosoever sins ye remit, they are remitted unto them." (Jno. 20:23.)

"Verily I say unto you, whatsoever ye shall bind on

earth, shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. 18:18.)

(b) Paul taught the exercise of this power.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us." (II Thess. 3:6.)

(c) Thus armed and justified by our Lord, the church may say who shall partake with it at the Lord's table.

(d) This privilege is recognized by all organizations, associations, societies, governments and lodges.

VI. As applied to the Dukard Brethren church, it afford ample opportunity to appropriate the blessings that come from the communion service.

(a) Our communion is in harmony with the Bible idea, "as oft as ye eat."

(b) We could not be benefitted by open communion. Indeed we would have to sacrifice much Bible teaching to accept it. It would mean to sanction any so-called mode of baptism,

the rejection of footwashing, the Lord's supper, the prayer veil, the holy kiss, and anointing.

(c) The fact that we are censured for holding close communion, is evidence we are right; for no one would want to partake with us if he thought our faith and practice of it were wrong.

(d) We do not need to go from home to get spiritual food. If we did, we had as well go from home to stay.

(e) Communion means common-union, which cannot be when different churches eat together at the communion table. They may eat together, but they cannot commune together, for lack of union.

VII. Close communion is in harmony with model communion as instituted by Christ, and observed by the apostolic churches.

(a) There was no inter-denominational communion then. Only one church then.

(b) At this communion, they ate the Lord's supper together, washed one another's feet, partook of the emblems at night, Wednesday evening. (?)

(c) Now think of three, four or more churches holding communion together.

Some would eat the Lord's supper, others wouldn't; some would wash feet, others wouldn't; some would take the communion Saturday evening, others wouldn't, they would wait till Sunday. What a spectacle for men and angels to behold! What mockery in the name of religion!

(d) Now think of the Dunkard Brethren communion. First, we wash feet, eat the Lord's supper together, partake of the communion, "sing a hymn and go out" just as the Lord did. How beautiful the harmony, how similar the practice, how safe our position, how sure we are right in our observance of these sacred ordinances.

VIII. God designed only one system of faith and practice.

(a) "One Lord, one Spirit, one faith, one baptism." (Eph. 4:1-5.)

(b) "One body." No provision for the multiplicity of denominations.

(c) No inspired man ever held open communion. All was close until the rise of the General Baptists, in the 17th century. (Montgomery's History of General Baptists, P 11.) Man is the



author of open communion.

### Concluding Facts

1. The model communion was close communion, and at night. Wednesday (?).

2. Apostolic communions were close and at night. (I Cor. 11:25; Acts 20:7-11.)

3. All churches held close communion till the 17th century.

4. The Bible allows communion on any day of the week. (Acts 20:6-11.)

5. The Bible restricts communion to the evening or night time.

6. God designed and Christ authorized close communion.

7. We would have to ignore much Bible teaching to accept open communion.

8. Our communions are open to all who comply with Bible prerequisites.

9. Close communion is the only communion described in the Bible.

10. We could not be benefitted by holding open communion.

11. With open communion, the church could not bar those whose lives do not conform to the Bible standard of Christian conduct.

12. Open communion sanctions any so-called mode of baptism, rejects the

Lord's supper, feet-washing, prayer veil, anointing, holy kiss, and admits lodge-men, unionists, card players, dances, with all manner of styles and fashions and jewelry which are condemned by the Bible, and lowers the standard of Christian life and conduct which are already too low.

(Continued)

### TO OUR YOUTH

Hazel Weaver

During the present critical war situation there are many problems confronting Christian youth. One fact which we all know is that the government is definitely taking the boys at the moment they became 18 years of age.

Another fact to be reckoned with is that of peacetime conscription. And while that law has not been passed as yet, we should be prepared for it.

In the light of these facts there are a number of things which our young people will need to reckon with as they look forward to their 18th birthday; for unless something unusual

takes place, at their 18th birthday, the United States government, through its military is going to draft them for service. And when that takes place they need to be prepared to meet a situation which is not easy to reckon with. Their convictions must be strengthened against war, against any form of military service or military participation.

Here are a number of suggestions which should prove helpful in preparing for your eighteenth birthday and the years beyond.

1. Stick to your home and your parents—by that we mean be obedient to them. Honor your father and mother with a deep Christian respect and give them the devotion which they rightly deserve, even if they are not nearly so ideal as you think they should be. One of the great commandments is: "Honor thy father and mother, as the Lord thy God hath commanded thee." (Deut. 5:16.) "Children, obey your parents in the Lord: for this is right. Honor thy father and mother." (Eph. 6:2.) There are at least eight places in the New Testament and two in the Old

Testament where this commandment is given.

Remember that the years of your youth are the years that you can enjoy home and have a pleasant fellowship with loved ones around the home table and in home activities. It may be but a very short time until you cannot have this fellowship with loved ones. The hours, and days, and weeks, and months, and years are flying so swiftly that before you realize it your 18th birthday will have arrived, and these years, so fruitful of good things for you, and so filled with things helpful, may be gone and you will not have trained yourself, you will not have prepared for the years of young manhood and womanhood ahead, at which time you will face some very serious problems.

What do we mean by sticking to home and parents? We realize that not all sons and daughters can remain at home during their teen age years, and that home circumstances compel some youth to be under the roof of strangers to earn part of their livelihood and help keep home fires going. We realize that not all parents living on a farm

and can provide work during the summer and give them work in the evening after school during school days. Also some youth are forced to quit school while quite young and go out and work for strangers. We recognize that homes are different as the parents who occupy them, because circumstances are different. Therefore this suggestion does not necessarily imply that you need to remain under the parental roof all the time, but it does mean that, whether or not you are under the parental roof, you will be loyal and faithful, and devoted, and obedient, and respectful to your parents, and honor them with a Godly honor.

We cannot emphasize this point enough in these days under such breakdown of homes in America. Frequently children are running here and there on the streets without parental restrictions. Discipline of the Christian kind is very scarce. We cannot help but speak strongly on this point because in it lies the very foundation for a good superstructure of Godly character and Christian citizenship. This must be a good

foundation, to build upon it manhood and womanhood of the kind that can stand the test when the storms blow and when difficult situations arise. So let us say once again, stick to your home and to your parents at all costs; never once despise, or forsake, or rebuke, or be unkindly minded toward them. Your loyalty and devotion to them will be a tremendous help to you in building the kind of Christian person you will want to be. And if when the time comes that you will have to leave the parental home, you can look back with deep satisfaction of having loved and having cherished that precious home of yours in a way that will give you fond memories to inspire loyalty when your father and mother cannot help you directly.

Let me repeat, stick to your parents and to your home, and to the loved ones who will remain faithful to you when all others forsake.

2. Develop a love for the church. By attending Sunday school and church and prayer meetings regularly. One thing necessary is to develop a feeling and assurance in your heart of be-



longing somewhere to the church, to a church of which you are a part and parcel so that if you are not present you are being missed by others. This sense of belonging is a most powerful agent in keeping one steadfast in the years to come. And this sense of belonging cannot be properly developed unless there is developed a love and affection for the church, for the elders and ministers, for the boys and girls, for the fathers and mothers, for associates, for the teachers, for the fellowship enjoyed in the midst of these kind ones, and for the instruction received from time to time. That edification, that inspiration, that Biblical instruction, that divine infilling which you receive and receive only at this one place—that is something which you want to love and love more dearly as the days go by.

Of course I realize that you are only a youth, and that your way of expressing this devotion and love is not that of a more mature person or an aged saint of God. But in your way you love just as deeply and are attached just as closely, if you have an affection and

like to go to church and its services. And if you make it a habit regularly to attend all church services and Bible teachings, you will develop a feeling of belonging, of being a part of the church, and it will keep you strong when you are away from home.

It is that feeling of belonging that will take you to church and Sunday school whenever at all possible, no matter where you are, if you have to go miles to get there. Back of it is the deeper feeling of belonging to your Savior, to a person, Jesus Christ, who has given His all for you, and who is dear and precious to you. And this feeling of belonging will also make you stronger in love for your very own church, your very own denomination, your very own doctrines as you understand them, and as you have been taught them through the years. We know that you will conclude that this is something you dare not neglect if you want to feel that you have an anchorage when you get to the age of 18 and beyond.

Oh, that all of our boys, and girls too, would study their Bibles more and try to

pattern their lives after the Prince of Peace.

Lewisburg, Ohio.

### WHY NOT THE LORD'S WAY

A. B. Keller

Today we notice many professed Christians try to serve God any other way, the Lord's way. As in the beginning we remember how Satan, induced our first parents, not to do, as the Lord commanded them to. Did Satan say by taking his advice, it would be just as good? No, but much better, because he said they would become wise, even as God. He apparently seemed to be their friend, but was their worst enemy.

We still have this same enemy, to contend with or fight today. We must be wide awake and on our guard, because God's word tells us in II Cor. 11:14-15 "For Satan himself is transformed into an angel of light, therefore it is no great thing, if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." We

know that Satan is the prince of this world, and that the world follows and serves him, but remember Satan is transformed into an angel of light, and in that state, he makes his appearance into the churches of today. Remember his ministers appear as minister of righteousness.

This should cause a great concern to us as Christians, so that we may be able to detect these false teachers and antichrists, which shall be many. How will we be able to detect them? Do you think they would tell us not to serve God? No indeed, they would not make that mistake. Today it is popular to belong to a religious organization, if its rules and practices, suit to the age. Satan tells us today, surely it is our duty to serve God, but you must adapt yourselves to the times.

He now tells us, we need not repent of all our past sins, as years ago, only believe, and you shall be saved. And it is no longer essential, to go down into the liquid stream to be baptized, as Christ did, just as you desire, if you insist on being baptized in the water, we

will try to accommodate you, but would not recommend it. They tell us it is so much more convenient to have water in a container, and have the administrator dip his hand into it, and then just sprinkle a little over your head, and be careful not to soil any of your fine clothing. Satan also tells you, we no longer practice the Holy Kiss, as there is so much danger in spreading disease, and you can prove your love in some other ways, and the need for love in the church is becoming sill less, as we now have a substitute, for that love, which bound the church together in years gone by. We now have programs and entertainments to keep the church together. Are we awake? Do we realize that too often, this is done for man to entertain man, God does not get any worship or praise of it. God is a spirit and, he wants us to worship Him in spirit, and in truth.

Satan also tells us, today we would no longer think of asking our sisters to wear the prayer covering, not in this modern age, as the Lord now hears your prayers without wearing that, but

however, if you feel that you would like to wear it, use one that is more modern, that you can hide it with your head dress, or can readily be removed, and carried in your hand bag, when you feel embarrassed to wear it, (irrespective of what God's word teaches.

In regards to feet washing, they tell you, they have a much broader view of the scriptures today, we need not go to that trouble of washing our brothers feet, as the Lord taught and exemplified to us, we can perform this act, in so many, different ways, in deeds of kindness to him, truly so, but isn't that the way Satan deceived our first parents in the garden. If he can get us to do just a little different than the Lord taught us, he succeeds in getting us where he wants us.

Very recently a person from another persuasion, told me, they have a group, rising up among them, that say they want to get away from the old faith and practice, of their church, and that they want to become spiritual, much more spiritually minded.

This is one of Satan's sly and crafty methods he uses



today. Surely we realize "the letter killeth, but the spirit giveth life" and in practicing any command, the same spirit must accompany it.

But if we could practice in spirit only, didn't Peter have the right spirit, when he felt himself too unworthy for the Lord to wash his feet when he said, "Thou shalt never wash my feet." Why didn't the Lord say to him, Peter, I see you have exactly the spirit, within you, that I am teaching by example, therefore it is not required of you to practice this ordinance of feet washing? Are those the words the Lord answered Peter? No, no, but he did say, "If I wash thee not thou hast no part with me." Did that give Peter any reason for doubt, as to whether he should keep this command, direct from the Master's lips? We all know the answer. Satan is using this same method in regards to dress, wearing of jewelry, decorating the hair, etc. Will we allow ourselves to be deceived or not? Why not the Lord's way? He himself said "I am the way, no man cometh unto the Father, but by me." De we

believe it? Do we who profess, to be followers of His, believe it? Again, do we really believe it?

R. 1, Lebanon, Pa.

### IS IT A FACT?

J. A. Leckron

A few days ago we heard a preacher say that Christ gave us an ordinance that we could not do as he gave us an example. Is it a fact, or, is it true, that Christ ever gave us anything to do, that we could not do it as he told us to do it?

This man said he was asked why they washed feet like they did (meaning double mode), and he also said, the question was being asked of some in the C. O. camps by some of the boys there, and then the question was asked for information, whether they washed feet like Jesus did, and this preacher said, "Of course we don't wash feet like Jesus did," and gave for a reason that we could not do it that way, for it would take a good many days to perform it that way. Now let's be honest with ourselves, and with God, and be reasonable. Jesus was giving the ex-

ample to the twelve apostles, so they would know how to do in regard to washing feet, and Jesus having girded himself with a towel, (not an apron) he pours water into a basin and begins to wash the feet of the apostles, and to dry them with a towel wherewith he was girded. Then after he had washed all their feet, and had taken his garments, he sat down again, and said unto them, "Know ye what I have done to you? Ye call me Master and Lord, and ye say well, for so I am. If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you."

Now how could the English language make it any plainer than Jesus has spoken it here in John 13? Jesus did not tell them that they hereafter should go two and two and that one should wash and the other should come along and wipe. No the Bible nowhere gives any such command, so, we will have to go outside the Bible for this authority, and we will show you where this started, and caused so much

trouble for over one hundred years.

A man by the name of Conrad Bissel, who had belonged to the German Baptist Brethren at Germantown, Pa., left the church, and went to Ephrata, Pa., and started an Ephrata Mystics as it was called, and for over one hundred years caused trouble in the church, but the Germantown congregation never did let the double mode be practiced, and Alexander Mack, Jr., was elder over the Germantown congregation for over fifty years and on his death bed he warned those around him not to ever let any mode other than single mode be practiced.

We sure wish everyone had a copy of Brumbaugh's History of the Church, then you could read for yourselves, but we will give a portion of it where it relates to feet washing (double mode) which started in the year 1762.

The following is copied from page 543 and 544 in Brumbaugh's History of the Church. "If then Bissel was free to modify the love feast, and the communion, he would likely also assume to himself the prerogative of

an innovator in other ways. So it was with feet washing, when in 1762 the same George Adam Martin above referred to, and John Horn, paid a visit to Ephrata. They were received by Conrad Bissel in his own home and made welcome. What followed one may read in Martin's own words. While conversing animatedly, a sister entered, brought a tub of water, and an apron, put them down, and silently left. Who she was, or who had ordered her to do so, I do not know even to this very hour. The old father (Bissel) rose and said, come brethren, sit down here, I will wash your feet. So he washed our feet (Martin and Horn), and Brother Nagele dried them for us. Then I (Martin) said, you have washed our feet, now let us also wash yours, to which they consented, so I (Martin) washed their feet, and Brother Horn dried them. Here then, is the record of the double mode at Ephrata; but the brethren from the beginning, practiced the single mode and earnestly protested against any effort to introduce the Ephrata Mystics. Strange indeed, it is that a practice born in

an outside and antagonistic community should have entered the church, and for the space of a hundred years given cause for legislation and in some cases expulsion."

The above was taken from Brumbaugh's History. It is hard to understand how anyone can follow the advice of an apostate man like Conrad Bissel, and not follow Christ's example. And you will notice, here is where they substituted the apron for the towel. We hope and pray that all people will get their eyes open to the truth as it is in Christ Jesus.

130 W. School St.,  
Anderson, Ind.

## NEWS ITEMS

### NOTICE

We need a copy of the February 1, 1945 issue of the Monitor. Will some one please supply us?

—Editor.

### PLEVNA, IND.

The Plevna Dunkard church met in special council prior to our Love Feast Thursday evening, May 3rd. Meeting opened by a song and Bro.



Koones read Eph. 4, and led in prayer. Our elder, Howard Surbey then took charge. He gave us some good admonition. All business was taken care of in a Christian manner. Offering amounted to \$13.40. Bro. Kintner led the closing prayer.

We had our love feast Saturday, May 5th with a 2 o'clock meeting. Bro. Melvin Roesch and Bro. Abram Miller gave us messages from God's word, and Bro. D. W. Hostetler gave us the examination services. Bro. Roesch officiated. Although the attendance wasn't as large as at most of our love feasts, we feel we have been richly blest. Breakfast was served at the church Sunday morning at 7:30 after morning worship.

After Sunday school Bro. Abram Miller and D. W. Hostetler preached to us, followed by election for a deacon and minister. Bro. Levi Miller was chosen as Deacon and Bro. Walter Bird, a young man who is a C. O. and is working as an attendant in a Mental hospital in Ohio now, was chosen as minister.

Dinner was served in the basement, after which Elzie Welmer, a minister in the Church of The Brethren made his wants known to come over with us. We were glad to receive him into the church by the right hand of fellowship.

Lela Lorenz, Cor.

### WAYNESBORO, PA.

The Waynesboro congregation held their love feast Sunday, May 6th, with good attendance.

We were glad for those of neighboring congregation who came to worship with us.

The following elders and ministers gave us very good and helpful messages. Elders L. B. Flohr, A. G. Fahnestock, B. F. Lebo, Joseph Myers, Joshua Rice; Ministers Dewey Shaffer, James Kegerries, David Ebling, Donald Ecker. Bro. Joshua Rice officiated.

May we have your prayers for the work at this place.

Mildred Demuth, Cor.

### WALNUT GROVE, MD.

On the morning of May 13th, the Walnut Grove church was made to rejoice when two returned to the fold, a father and mother, and the daughter was received by Christian baptism.

If only many more would see the need of trying to live the Christ life. But we are living in a fast age, when people do not stop to consider their end, the most one hears is banquets, plays, and many more such things, when the Bible condemns all such things. "I am speaking in the churches." And when I see many that were once plain now wearing jewelry of all kinds, surely they have forgotten what the Bible says about these things, I think so many times what will the end be of those that obey not the gospel of Christ. for when we try to do our best we come short. But so many say we are saved by the Grace of God and so we will be, if we do our part but it takes the whole gospel. For faith without works is dead.

M. Ella Ecker,  
Taneytown, Md.

Be not deceived, God is not mocked.

## OBITUARIES

### RUTH ELLEN MYERS

Daughter of Marion L. and Bertha (Bryant) Myers, was born in Miami county, Ind., on December 2, 1919, and spent her entire life in the Nead community.

Her childhood was spent much as that of the other children of her group but her bright prospects for life were darkened by the hand of affliction, complications of which beginning when she was 15 years old, saddened her and her family and defied all efforts to overcome.

She early in life, showed normal educational and social ability and great interest in normal and religious activities. On May 15, 1932, she confessed Christ as her Savior and was received by the sacred rite of baptism, into the Dunkard Brethren church and held this membership to the end.

She was patient and loyal throughout her long affliction which grew gradually worse causing her to remain bedfast the last three years of her life. Five times she called for the sacred anointing service in the hope of recovery but her attitude at all times was one of resignation to the will of God which evidently was that she should be called home.

She passed away at the Logansport hospital on May 23, 1945, aged 25 years, 5 months and 21 days.

Surviving are the parents and one brother, Paul. A brother, Robert, having preceded her to the spirit world in 1937.

Normally, she was gentle and

kindly disposed, cheerful and resigned in affliction and always manifested a zeal for the right and a desire to serve.

Those whom we love, go out of sight,  
But never out of mind;  
They are cherished in the hearts  
Of those they leave behind.

Loving and kind in all her ways.

Upright and just to the end of her  
days,

Sincere and true in heart and mind,  
Beautiful memories she left be-  
hind.

Bertha E. Myers, Mother.

## DUTY OF A CHRISTIAN WOMAN

### Alma Meade

There is one duty of woman that is very clear in the scripture as I study my Bible. Gen. 2:18, "And the Lord God said, it is not good that the man should be alone; I will make him an help meet for him." Gen. 3:21), "And the Lord God caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, this is now bone of my bones, and fesh of my flesh. She shall be called woman,

because she was taken out of man.

"Therefore shall a man leave father and mother, and shall cleave unto his wife; and they shall be one flesh. To me this is a wonderful scripture if we study it and get out of it what God wants us to have.

We as wives are supposed to be a help meet for our husbands, for this very purpose we were created. We were not created first but the man is first. Now we are either a help meet or the opposite. Which do we choose?

Man and wife shall be one flesh, does this only mean in the home? I think it means at all times. In I Cor. 11:9, we find that the woman was created for the man. In I Tim. 5-14 "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." This is a duty as well as a blessed privilege that God has bestowed upon a woman.

In I Cor. 15:34-35, "Let your women keep silence in the churches; for it is not permitted unto them to speak, but they are commanded to be under obedi-

ence as also saith the law. And if they will learn anything let them ask their husbands at home, for it is a shame for a woman to speak in the church." This scripture has many times condemned me. It says the woman is to keep silence in the churches. I understand he means the church houses because there is only one church and that is the church of Jesus Christ.

He says if they will learn anything let them ask their husbands at home. "For it is a shame for a woman to speak in the church."

What is meant by silence? When we want silence do we speak? If it is a shame for a woman to be shorn or shaven doesn't shame mean the same thing? It means the same thing in this scripture. It is a shame for women to speak in the church. May I just say it doesn't say "preach," it says speak. We see that it says they are commanded to be under obedience, as also saith the law. Let us turn to Gen. 3:16, unto the woman he said, "I will greatly multiply thy sorrow and thy conception. In sorrow thou shalt bring forth children, and thy de-



sire shall be to thy husband and he shall rule over you."

That is a statement some wives don't like. They don't like their husbands to rule, but it is a command from God from the beginning of creation to the Christian home.

In Eph. 5:22, "Wives submit yourselves unto your own husbands as unto the Lord." (Eph. 24), Therefore as the church is subject unto Christ so let the wives be to their own husbands in everything." A broad statement and a direct command. Are we willing to obey?

(Eph. 5:31) "And they two shall be on flesh." (Eph. 5:33), "And the wife see that she reverence her husband." How different these scriptures are today in most families. This day and age seems to have changed in the church as well as in the world because woman's attitude toward God's teachings has changed. We see many wives in the church as well as in the world who have just turned the scripture around. They like to tell the men what to do and even take their place and think the man should take their place at times, which is entirely contrary to God's

teachings.

If a true Christian woman stays in her place in running the home, bringing forth children, and loving and reverencing her husband according to God's teachings, such a home is blessed.

Christ is the head of such a home, and by their fruits ye shall know them.

May we all as Christian wives ask God to direct and lead us aright, that we may prove ourselves to be genuine according to the scriptures that our homes may be Christian homes that God might be well pleased.

Bernville, Pa.

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### DRAW NIGH TO GOD

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Ruth E. Myers

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"Draw nigh to God and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts ye double minded." (Jas. 4:8.)

Many times it seems that God is so far away from us. Why does he not seem closer? James says we must draw near to Him then He will be nearer to us. How near are we? Is it near enough? Are we ready to answer at the judgment, and

what woud our answers be?

Why do we wait until sickness or other trouble comes to us before we draw near to God? It seems a majority of us do not call on Him much unless misfortune befalls us. I think they are trials and warnings.

Sickness tries patience and trust on both the patient and cartaker—God be with them, comfort, strengthen and keep them; and if it be not against Thy will, would Thou restore them to better, even perfect health. It makes us take time to think, it strengthens as winds do trees. Let us try to be strong enough to stand the winds with Christ as our “shelter in the storm.”

May we ever be occupied with pure thoughts and things worth while, and God help us to put on the whole armor of God that we may stand against the evils of the devil. Eph. 6:11.)

May we also be as sober-minded and our prayer be as earnest when things are going tolerable well, as in sickness or other trouble. Let us frankly talk things over with Jesus more and tell Him about our trials and troubles, when we have

them, humbly asking Him in faith to help us bear our burdens, and He will kindly help us, for Peter says, “Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time.” (I Peter 5:7.)

Do we cast all our cares on Him in prayer? Do we let ourselves out to Him? Then let us not drift away and forget to thank and praise Him when our health is improved, if it be sickness, or our burdens lightened, lest it or something greater befall us in our ungratefulness to His mercy and kindness.

How serious do we take life? Our life here is a testing time as to our fitness and legality for entering that eternal heavenly home. How near are we traveling on the road that leads to that home of glory? I am afraid it is not as closely as we think we are, or should be.

So in the light of this, asking God to help us to put more trust in Him enabling us to face trials or troubles more bravely that we might conquer a lot of fear, and when we pray let us pray in faith believing. He is our

refuge and strength, a very present help in time of trouble. (Ps. 46:1.)

Are we ready for the judgment today?

R. 5, Peru, Ind.

### OUR DUTY

Paul C. Weaver

As year after year passes I am made to wonder at the things I see in the church. Do we have discipline as we should or do we not need it?

Do we gather in services as often as we could, and do we respect the house of the Lord when we are in it? Do we teach our children and those about us the fact that we should respect the house of the Lord?

Should we go to the house of the Lord just because we must?

"Neglect not the assembling of yourselves together as the manner of some is," sayeth the apostle. The apostle Paul said, "Be not conformed to this world, but be ye transformed by the renewing of your minds that ye may prove what is that good and acceptable and perfect will of God." (Rom. 12:2.)

If we want to be like the

world, how can we be transformed? Do we show enough interest in the services?

When brethren and sisters and their children talk and laugh in the house of God, it shows to me we do not have enough interest in the services.

I see we need lots of teaching along these lines. The church has certain rules to be followed. Are we trying to follow them? After all, what we have for our guide is backed up by the scripture. Brethren, what good are these rules if we don't heed them? I think one of the plainest teachings of the New Testament is that of non-resistance, in these times of wickedness and war. Which side do we want to be on, Christ's side or the world's side? Can we engage in these things when the scriptures so plainly condemns it?

Christ said in John 18:36, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight."

The one and only thing that we should fight for is this, fight for the principles and doctrines of Jesus Christ. Teach our children



discipline and the doctrines of the church, for we certainly have a great responsibility.

The great lessons through the Bible are not just for their time, they are for our generation and those to come, that we may profit by them.

York Springs, Pa.

### LIFT UP YOUR VOICE!

The young man among the hog-pens of the far country, in Christ's immortal story, hungered for "husks," according to the King James translation. Today the young folk of our land are being offered far worse fare, a diet of damnation, in the periodicals so gaudily infesting the news-stands, and in the nasty novels of the loan libraries. We live in an age of literary fith. Tennyson's lines, written many years ago, seem prophetic of these days.

"Authors—atheist, essayist, novelist, realist, rhymester, play your part,

Paint the mortal shame of nature with the living hues of art.

Rip your brothers' vices open, strip you own foul passions bare;

Down with Reticence, down with Reverence—forward—naked, let them stare.

Feed the budding rose of boyhood with the drainage of your sewer;

Set the drain into the fountain, lest the stream should issue pure."

These literary swill purveyors of today come under Isaiah's curse, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter."

### EVEN A BIRD

Even a bird must fill its wings with sky,

And put its breast against the sun to feel

The air pour into feather, wing, and thigh,

With heart as restless as a turning wheel.

A bird will track its dream into a cloud

And search the Infinite for what it may

Not find. A pale, lean, battling body, proud

To be a solitary thing away

From earth and sea, and craving such

As it can find of something yet unknown;

A creature from God's hand, desiring much

And unafraid of seeking it alone,

A bird must willingly believe in things

Beyond the range of its aspiring wings.

C. Faye Bennett.

### WIDE WINDOWS

I gave my soul an airing yesterday,  
 Raised high the windows of my  
 thoughts,  
 And out came hates, decayed and  
 valueless;  
 In breezed new loves,  
 Fresh like the morning dews.  
 Mabel Byrd.

I marvel that ye are so soon re-  
 moved from Him that called you  
 into the grace of Christ unto an-  
 other gospel. (Gal. 1,6.)

### ADULT SUNDAY SCHOOL LESSONS

July 1—Temperance. Pro. 23:1-35.  
 July 8—Exod. 29:1-30.  
 July 15—Exod. 29:31-46.  
 July 22—Exod. 30:1-38.  
 July 29—Exod. 31:1-18.  
 Aug. 5—Exod. 32:1-29.  
 Aug. 12—Exod. 32:30-35; 33:1-23.  
 Aug. 19—Exod. 34:1-35.  
 Aug. 26—Exod. 35:1-35.  
 Sept. 2—Exod. 36:1-38.  
 Sept. 9—Exod. 37:1-29.  
 Sept. 16—Exod. 38:1-31.  
 Sept. 23—Exod. 39:1-32.  
 Sept. 30—Exod. 39:33-43; 40:1-21.

### PRIMARY SUNDAY SCHOOL LESSONS

July 1—Jesus Denied. Matt. 26:  
 57-75.  
 July 8—Jesus Crucified. Jno. 19:  
 1-24.  
 July 15—Events After Jesus' Death.  
 Matt. 27:51-66.  
 July 22—The Resurrection of Jesus.  
 Matt. 28:1-15.  
 July 29—Jesus' Last Message and  
 Ascension. Acts 1:1-11.  
 Aug. 5—The Fiftieth Day After

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Jesus Arose. Acts 2:1-21.  
 Aug. 12—Three Thousand Baptized.  
 Acts 2:22-47.  
 Aug. 19—The Lame Man Healed.  
 Acts 3:1-16.  
 Aug. 26—The Fate of Ananias and  
 Sapphira. Acts 5:1-11.  
 Sept. 2—Stephen Stoned to Death.  
 Acts 7:1-60.  
 Sept. 9—Philip, Simon and the  
 Ethiopian. Acts 8:1-40.  
 Sept. 16—Saul and the Light From  
 Heaven. Acts 9:1-19.  
 Sept. 23—Peter, Aeneas and Dorcas.  
 Acts 9:32-43.  
 Sept. 30—Peter and Cornelius. Acts  
 10:1-48.

# BIBLE MONITOR

Vol. XXIII

July 15, 1945

No. 14

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## LOOKING TO GOD

In reading the book of Psalms one is impressed with the continuous train of appeals, intercessions and entreaties of David to his God. Nowhere in the Bible are the many needs of men in this world set forth so clearly as in these chapters. So many conditions of mind, spirit, soul and body which are common to men, are revealed so plainly, and the remedy for them is portrayed so beautifully that one cannot but see the hand of God back of it all.

As we grow older in years and see more of life, its duties, responsibilities, burdens, sorrows and cares, and discover the insignificance and vanity of so many things with which men have to do in this world, we think of this expression from the psalmist: "Behold, thou hast made

my days as an hand breadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah." (Psa. 39:5.) These expressions of the psalmist indicate that after thinking over life, its issues and its importance in comparison with the works of God, felt his nothingness and in such a state and with such a feeling he was continually looking to God, his Creator and sustainer to supply his many needs.

In the ordinary everyday activities of life there are so many trying experiences that disturb and bring us grief and so many of these things agitate us too deeply for any human source to reach and remedy. Because of this there is a continual need and a continual yearning after higher power to get relief from these vexa-



tions. This was evidently David's experience and he gives us some inspiring testimony of the intervention of the power of God in his behalf in these innumerable experiences which should be assuring and encouraging to us who have his inspired writings to turn to in this late age of the world when it appears that tribulations and sorrows are increased and life is a continual strain upon human kind.

Through all the years since men have lived on the earth human nature has ever been the same; human needs have ever been the same, and the remedy for these needs has ever been the same. In view of these facts we can profit by the experiences of those who have gone on before and left on record their activities, accomplishments, and attainments.

One fact that stands out in the writings of David is that he found help in all of his hours of need. Apparently this intervention of Divine power in his behalf did not always come immediately and likely it did not always come in the way he expected but in

every case with his continued and sincere intercessions at the throne of grace his God always heard and answered his prayers and satisfied his longing desires and definite needs. This is a fact that should be a sustaining factor in the life of every sincere Christian in these dark days of the world. If David found help for his every need in life by sincerely seeking and calling upon his God then we can do likewise, for God is no respecter of persons. This truth is stated several places in the scriptures and is verified by the inspiration and experience of Peter. "Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34-35.)

It will be noticed in the foregoing scripture that to be accepted of God we must meet two requirements: we must fear God, and work righteousness. Faith in God and obedience to the revelation of God through his inspired word will place us in a condition that we can look to God and call upon

him for help in time of need with a definite assurance that our prayers will be heard and answered. The necessary requirements for us in this dispensation are found in the gospel of our Lord and Savior Jesus Christ.

One of the expressions of David that is of particular help to the writer just now is found in Ps. 120:1. "In my distress I cried unto the Lord, and he heard me." Distress is a condition of physical or mental anguish that is common to man. There are certain conditions which the mind and body can get into in which there can be no rest, no sleep, no peace of mind or body and the normal desires of our being flee from us and we feel a crushing weight upon us. In such an hour, when all sources fail, "God is our refuge and strength, a very present help in trouble." (Ps. 46:1).

## MY LIFE STUDY OF THE SCRIPTURE

B. E. Kesler

Prayer Veil—Woman's  
Head Veil

It is scriptural for Chris-

tian women to veil their heads in times of worship.

I. Paul teaches the propriety of the veil. (I Cor. 11:4, 10.)

"Every woman that prayeth or prophesieth with her head covered, dishonoreth her head; for that is even all one as if she were shaven." "For this cause ought the woman to have power on her head, because of the angels."

(a) Jesus received it from his Father.

"I have not spoken of myself, but the Father that sent me, he gave me a commandment what I should say and what I should speak." (Jno. 12:49.)

(b) Paul received it from Jesus.

"I certify you, brethren, that the gospel which was preached of me, is not after man, for I neither received it of man, neither was I taught it but by revelation from Jesus Christ." (Gal. 11:12.)

"If any man claim to be spiritual, or a prophet, let him acknowledge that the things I write unto you are the commandments of Lord Jesus." (I Cor. 14:37.)

(c) We get it from Paul. "Now I praise you, brethren,

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ren, that ye remember me in all things, and keep the ordinances as I delivered them unto you." (Cor. 11:2.)

(d) Being a part of the gospel, it is a means to final salvation.

"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation." (Rom. 1:16.)

"Moreover, brethren, I declare unto you the gospel which I preached unto you, by which also ye are saved." (I Cor. 15:1-2.)

"In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation." (Eph. 1:13.)

"Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness, the engrafted word which is able to save your souls." (Jas. 1:21.) See also II Cor. 3:1, 16-17.)

(e) Paul's teaching the same in all the churches.

"As I teach everywhere in every church." (I Cor. 4:17.)

II. The Greek words used by Paul to describe the covering are: kalumma, Kalupto, and exousia, and are defined as follows, by Groves' Greenfield's and Liddell & Scott's Greek and English Lexicons.

Kalumma, n. A covering—veil, (II Cor. 3:13.) Kalupto, v. t. to cover, to hide, conceal. Exousia, n. An emblem of power, honor and dignity, a veil. (I Cor. 11:10.) (Groves.)

Kalumma, n. A covering, veil, curtain. Kalupto, v. t., to hide, conceal, cover up. Exousia, n. The emblem of honorable dependence, in New Testament woman's veil. (Greenfield.)

Kalumma, n. A covering, women's head covering. Kalupto, v. t. To cover with



a thing, to cover, conceal. Exousia, n. Power, authority to do a thing. (Liddle & Scott.)

From the harmony of these authors, there can be no doubt as to the meaning Paul attached to them. Moses used the word to mean a veil over his face. (II Cor. 3:13.) Paul used the same word to mean a veil to cover the "head" of women in worship. Paul also used the word exousia, to convey power upon women, the power or authority to take part with men in religious work and worship.

The word used by Paul in verse 15 of I Cor. 11, is periballion, n. and means, thrown around or over. An entirely different covering from that in verse 4, and 5 and 10. This nature's covering; the former, artificial.

III. Paul speaks of two coverings. I Cor. 11:15.)

(a) Artificial, the veil, indicated by "exousia," the greek for sign of authority.

(b) The hair, indicated by "periballion," nature's covering given to women.

The first, to be put on by the wearer, the second, grows naturally.

Paul teaches an outward

distinction between men and women in worship indicated by covered and uncovered heads. (V. 4, 5.

(c) The covering verse 4-6 is a sign of authority, giving her power to engage with men in religious work and worship.

(d) Kalupto, to cover with a thing, V. 7, Kallumma, the thing, a veil.

Periballou, to throw around, hang loosely, as the hair.

Periballion, the thing, the hair, womens natural covering, V. 15.

(e) Covered, V. 7, being a transitive verb, indicates a covering that can be put on and taken off, hence not the hair.

(f) Power, v. 10, does not mean the hair, else ungodly women have the symbol of power the same as Christian women, and Paul's teaching is meaningless.

IV. What Paul meant by his teaching. I Cor. 14:37.)

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." Now apply this to Paul's teaching on this "thing."

(a) Was it that women

should wear hats? No, for hats for women were not in use then. Neither the modern fashionable styles of head gear.

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." (I Tim. 2:9.)

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel." (I Pet. 3:3.)

(b) Hats and modern styles are worn for outward adornment, and are not in harmony with Paul's and Peter's teaching.

(c) Was it that women must go bareheaded in times of worship? No verily.

"Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head; for that is even all one as if she were shorn or shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered." (V. 5-6.) It is a shame for a woman to be shorn or shaven.

(d) Was it that men's

heads must be shaven? No one believes that.

"Every man praying or prophesying with his head covered, dishonoreth his head." Then he must not have his head shaven. Man's hair covers his head the same as a woman's does her's. So to make the outward distinction between the sexes, the woman must have her head covered with an artificial covering. The plain white cap worn by our sisters meets the scripture teaching for a covering.

Man, and not husband, is woman's head; hence the teaching is for single as well as married women.

V. Without the veil, covering, this scripture, (I Cor. 11:1-16), is meaningless.

(a) Was Jesus mistaken when he said the Spirit would "bring remembrance" and (Jno. 14:26), "guide into all truth," (Jno. 16:13), and was Paul mistaken when he said, "all scripture is given by inspiration and is profitable for doctrine, for reproof, for correction. for instruction in righteousness that the man of God may be perfect thoroughly furnished unto all

good works?" (I Tim. 3: 16-17.)

(b) Was Paul laboring under a delusion when he said he got the gospel by "revelation?" (Gal. 1:11-12.) And when he said, "the things I write unto you are the commandments of the Lord." (I Cor. 14:37.)

Note. The Holy Spirit came to remind and teach what Christ taught.

Note 2. The Holy Spirit gave Paul this teaching; hence it was a part of Christ's teaching.

VI. This letter to the Corinthians was of general application.

(a) Paul's teaching was the same in all the churches. He put it this way: "Even as I teach everywhere in every church." (I Cor. 4:17.)

(b) This letter to the saints everywhere. (Ch. 1:2.)

(c) Then he taught the veil or covering for Christian women of all ages and climes, and all ages to come.

(d) The "contention" mentioned in verse 16 of this chapter (I Cor. 11) is not by those who obey, but by those who refuse to obey.

(e) To obey frees from the penalty of disobedience.

"And to you who are

troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power." (II Tim. 1:7-9.)

### Confirmation

In confirmation of our views, the remarks of two noted churchmen, one a Presbyterian, the other a Methodist, are given here. They are, first, Matthew Henry's Commentary, and second, Albert Barnes' Notes on the New Testament. The reader will note they both are commenting on I Cor. 11.

Uncovered, v. 5. "She might with equal decency, cut her hair short, or cut it close, which was the custom of the man in that age."

Power, x. 10. "Power, that is, a veil, the token, not of having the power or superiority, but of being under the power of her husband, subject to him, and inferior to the other sex."

Covering, x. 16. "He



sums up by referring those who were contentious to the usages and customs of the churches, and the common practice of the churches is what he would have them govern themselves by. It was the custom and usage of the churches for women to appear in public assemblies, and to join in public worship veiled, and it was manifestly decent that they should do so. Those must be very contentious indeed who would quarrel with this, or lay it aside." (Matthew Henry, Presbyterian.)

So then, the contention Paul speaks of is on the part of those who object to the covering. "No such custom," means the church of God has no such custom as that women pray or prophesy uncovered. There is no contention on the part of those who obey, but of those who refuse to obey.

Covered, v. 4. "With a veil, turban, cap or whatever was worn on the head. Uncovered, v. 5. "That with the veil removed which she usually wore. For that is all one as if her long hair, which nature teaches her she should wear for a veil, should be cut off. To remove that is to appear, in this

respect, like the other sex. And to lay aside the badge of her own. And yet, to lay aside the veil, the appropriate badge of her sex, and of her sense of subordination.

Be not covered, v. 6. "If her head be not covered with a veil, let her be covered with a veil."

Power, v. 10. "It is generally agreed that the word power here denotes a veil or covering for the head. There can be no doubt that a veil is meant."

Covering, v. 15. "It is given her for a sort of outward veil, and to indicate the propriety of her wearing a veil."

No such custom, v. 16. "No such custom, the apostles, in the churches which we have elsewhere founded; or we have no such custom in Judea. The sense is that it is contrary to the custom there for women to appear in public unveiled."

"Neither the churches of God, the churches elsewhere. It is customary there (in Judea) for women to appear veiled. If at Corinth the custom is not observed, it will be a departure from what elsewhere has been regarded as proper, and will offend those churches."

(Pp. 199-204. Barnes.)

### Deductions

From these extracts we note:

1. Covered, v. 4, means "with whatever was worn by men, as hat, cap, or turban.

2. Covered, v. 5, means, without "the veil which she usually wore."

3. Veiler, v. 6. "is the badge of her sex." If she does not wear it, "she may as well cut her hair off, or cut it close, as the men did in that age."

4. Power, v. 10, "There can be no doubt that a veil is meant."

5. Covering, v. 15, "Hair is nature's covering and indicates the propriety of her wearing a veil."

6. Contentious, v. 16, "It was the custom in Judea and elsewhere for women to appear in public assemblies, and to join in public worship veiled."

7. "If the church at Corinth refuses to wear the veil, it will be a departure from customary usage, and offend the churches elsewhere."

8. The position of the Dunkard Brethren church could not well be more concisely and clearly stated.

9. Paul teaches an outward distinction between men and women in worship, indicated by covered and uncovered heads.

10 Both heads are covered with hair, and neither should shave it off. Therefore, the woman must put a covering on to make the distinction.

11. Our sisters' covering meets the demands of scripture for a covering.

12. Paul got it from Christ, we get it from Paul.  
(Continued.)

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### CONFIDENCE

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Howard Surbey

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"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." I have read with alarm a thought in two different articles recently, "In harmony with General Conference or in harmony with the Gospel," which? Namely, April 15 and June 1 copies of the Bible Monitor.

Are we losing faith in General Conference? What!

Are we losing faith in the Dunkard Brethren church? The church to which we pledge allegiance for guidance and instruction that our lives might be directed toward heaven with its end salvation with our Lord and Savior Jesus Christ.

Government Polity Booklet, page 16, "This government is maintained through General, District and local church conference." Praise the Lord for the democratic form of government which our beloved denomination enjoys. One of the main principles on which the Dunkard faith was founded back in 1608.

Every member having opportunity to speak and vote in local church conference. Every member having opportunity to speak at District Conference and to vote for the delegates who are to render decisions. Every member having opportunity to speak at General Conference and be represented in the decisions by officials who were chosen by the individual members of local congregations.

We have been studying the history of the children of Israel and we have all read and now see the chaos of

the governments of this world. What are the reasons for the trials, misunderstandings and bloodshed of these powers?

I see two causes to which I think you will agree.

First failure or lack of democratic government; in which the people have a voice.

Second, lack of faith and obedience to such a government if it was established.

Of course we realize that obedience to sin and Satan have caused these two reasons and not God and his word.

Now if at anytime, after prayer and serious meditation and study, you feel an error has been committed or a decision passed contrary to the Gospel. Do not cause disturbance and trouble by making light of it, but get busy at once, legally, and see that a future decision is passed to place the church again on the Gospel foundation.

Another thought, in closing, along the same line. I have heard excuses for not obeying the decisions of General Conference such as "The scripture does not demand that." "God's word is not definite about that."



"General Conference is too strict." In other words we may go too far, we may do more than God demands. Honestly, is that the way we go about the business of this life with its regulations, innumerable tasks and frivolities?

Let us look on the other side of the question. Dear reader, can we do too much for our Savior, Jesus Christ? Can we get too close to God? Honestly, do the decisions of the Dunkard Brethren church hinder you from following the commands of God or do they hinder the desires of our carnal flesh?

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Cor. 5:17.)

North Canton, Ohio.

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### NOTICE

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The Lord willing, we expect to begin a series of preaching services on July 22nd at the Bethel, Pa., congregation. We expect to have Bro. L. W. Beery with us at this time. All who can come are welcome to enjoy these meetings with us. May you remember us

in your prayers that the Spirit of the Lord may work mightily in this meeting.

Laura Ebling.

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### NOTICE

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Our supply of manuscript for printing the Monitor is now very low, so we urge our contributors to help us out as much as possible. May the Spirit of God direct in what is written that much good may be done in this way.

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### ATTENTION

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In the next few weeks we would like to reprint our mailing list. Those who have not renewed and whose subscriptions have expired are urged to send in their renewals at once so that our list will be up to date.

—Editor.

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### NONCONFORMITY

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Frank Shaffer

Dear brethren and sisters, I would like to impress upon your minds the importance of dressing according to the order of the church.

It has been with much prayer an effort that our

forefathers have adopted an order of dress for the members that is in harmony with prayer and effort that our bear a testimony for Christ and his gospel.

Dear ones do we really consider what we are doing when we do not do as the church asks us?

In I Cor. 1:10 we have this instruction: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Also in Phil. 3:16, "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."

In order to have unity and harmony among us, the church must needs set up standards to go by which are based on scriptural teachings. The church was authorized to do this by our Lord who established it. "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed

in heaven." (Matt. 16:19.)

In order to eliminate this disgraceful and vulgar practice of short skirts and flesh colored stockings the Dunkard Brethren church has established a length of skirt of not farther from the floor than ten inches.

Do we realize how sacred our church rules are? If our rules are in harmony with the gospel they are recognized by God and if we violate them we are committing a serious offense. When we come into the church we vowed to live true to God and that we would hear the church. Surely if we love the church as we should we will gladly comply with its rules to keep free from the evil things of the world.

Those who love the world gladly comply with the ridiculous, immodest and vulgar styles and fashions that evil men dictate, and they do it "immediately."

Shouldn't those who love the Lord and the church be just as eager to please our God?

What will Jesus say about our service to him here when we appear before the judgment seat of Christ?

We should live and dress

at all times so that men know where we stand and thus shed a ray of light to some poor soul in darkness.

Since I am in C. P. S. camp I have not had the joy of attending our church services as before and when this privilege is taken away I realize more keenly what the church and its activities mean to us.

It is our duty, young and old, to preserve the purity and integrity of the church and show forth its glory by a meek and lowly life of godliness and honesty.

The services in these camps have only the outward appearance of worship. When preachers come here to preach God's word, attired just like the world and too proud to kneel down in prayer, the services become a cold formality and I cannot see any evidence or feel any inspiration of the Spirit of God, so I take my Bible and read the message my God has for me in his word.

Let us draw nigh unto God and seek Him with all our heart, continuing in prayer that he may grant us strength, stability and endurance unto the end.

Denison, Iowa.

## IT IS BETTER TO OBEY GOD THAN MAN

Will H. Kinney

Now let us stop and survey and see how much dependence we put in the Lord. For we must depend on Him if we would please Him! Daniel pleased God. We have a wonderful story of Daniel's experience in pleasing God, in the third year of the reign of Jehoiakim. The king spake unto Ashpenaz, master of his eunuchs, that he should bring certain of the children of Israel, and of the princes; children in whom was no blemish, but well favoured, and skillful in all wisdom, and cunning in knowledge and understanding science, and such as had ability in them to stand in the king's palace and whom they might teach in learning and the tongue of the Chaldeans. Now we can't give all the details for it would take too long, but you know that they were to eat of the king's meat, but when the king had appointed them a daily portion of the king's meat and of the wine which he drank, so nourishing them three years, they were



to stand at the end thereof before the king. Now among these were of the children of Judah, Daniel, Hananiah, Mishael and Azariah. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank. Well God was with Daniel and the other three children, and they stood the test. Read the first chapter of Daniel.

Then in the second year of the reign of Nebuchadnezzar, Daniel showed unto the king the interpretation of his dream and he and his fellows did not perish with the wise men for they had faith in God.

Also in the sixth chapter we read where Daniel was cast into the den of lions because he would not quit going to God for his help instead of asking the king. Again we see God with him.

We read also in the third chapter that the three Hebrew children were cast into the burning fiery furnace because they would not serve the god nor worship the golden image that the king had set up. We read that they said, "If it be

so, our God whom we serve is able to deliver us from the burning fiery furnace and will deliver us out of thine hand, O King, but if not, be it known unto thee O King, that we will not serve thy gods nor worship the golden image which thou hast set up." Now we see that they didn't say, "Well, God tells us to obey the rulers of the land, so if that's your law or decree, that is what we will have to do even though we don't believe in that. We don't want to worship some old dumb thing that can't see nor talk, but God tells us to obey you, so it's not our fault that we've got to serve the devil when you rulers made such laws and tell us that we have to follow them."

We do not have the faith that Daniel and his fellows and the Hebrew children had and this explains, to my understanding, our failures. Our brethren have lost faith in God, but God's power is just as strong now as it was then, but when we would rather obey man than God we can't blame anyone but ourselves for listening to the Devil. If we want an excuse we can surely find one. Those I have just

named were not looking for an excuse, but for the power of God and they always found it for they knew where to go to get it. It seems that the Dunkard Brethren church is getting too willing to obey the rulers of the land instead of God.

There is nothing to hinder us from having our conference if the church would go to the God of heaven and earth instead of going to the rulers of the land.

We talk about Peter denying Christ three times. How often do we deny Him? We surely do when we disbelieve Him when He says, I will never leave you nor forsake you, and we go and ask man what to do. It is nothing but a lack of faith or unbelief. When Peter denied Christ he didn't say, "Well, I've got to obey the rulers of the land," but he went out and wept bitterly. I think that the Dunkard Brethren church better do some weeping and ask God to be endued with power from on high. (Luke 24:49.)

I believe that God could and would take care of the number that would have been at the conference when He was able to feed five thousand men beside

women and children, with five loaves and two small fishes. (Matt. 16:16-20.)

Now my prayer is that we as a church will not bother so much about obeying men, but that they will go to the Almighty God rather than man. (Acts 5:29.)

If we will gain eternal life we must go to the One that knows the way and will guide us aright and we must be willing to take up our cross and follow Him. (Luke 9:23.) For the more we try to please man, the more we will be deceived. Now let us follow the Holy Spirit that we may land safe in the arms of Jesus.

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### THE MARK OF THE BEAST

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W. D. Herrstrom

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"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.... The number of the beast.... is six hundred

three score and six." (Rev. 13:16-17.)

### What Is The Mark?

The Mark of the Beast will be a literal mark in the flesh with which human beings will be branded—in the "right hand," or the "forehead."

The following INS bulletin, Pittsburgh, Pa., April 1, 1941, is highly significant:

"An ink that is invisible unless exposed to ultra-violet light has been developed to provide a 'fool-proof' identification system for national defense workers. Ink marks stamped on an employee's forehead or hand are non-transferable, perspiration-proof, and they resist washing and ordinary wear."

We do not know whether this ink has been put into actual use or not but in any event it is at least a forerunner of the coming mark which is to be placed in the "hand" or forehead."

We believe that the Mark of the Beast will be readily visible to all. The fact that men are already being marked and branded is of no little significance.

### The Number of The Beast

The numbering of human

beings and of goods did not come into prominence until the 20th century.

In the past ten years the U. S. government has adopted the use of numbers on a greater scale than ever before.

Your gasoline rationing book is "numbered." You can't buy gasoline without a number. Your automobile is registered by number. Your food rationing books are numbered. You can't buy food without a number.

The employee must procure a Social Security "number" before he can work. The employer must procure his "number" before he can employ help.

You work by "number" and you eat by "number." If the proposed "cradle to grave" social security plan is inaugurated, infants will be registered by number and they will carry that number to their grave.

As we approach the end of the age there will be a rising tide of hatred toward Christianity and all Christians. The preaching of the gospel of Christ will eventually be outlawed the world around. Moral standards will then collapse. Corruption will become so universal



that no one will be trusted. Counterfeiting of numbers and marking systems will be attempted on such a large scale that finally the international dictator will adopt the fool-proof system of branding every person in the hand or forehead with a permanent "mark."

### The Name of The Beast

The use of the letters of the alphabet has come into vogue recently. When the Bolsheviks took over in Russia they set up a system of regimentation which developed into complete control of every detail of the lives of the citizens. The bureaus which issued the totalitarian edicts were designated by letters of the alphabet.

Ten years ago, when bureaucracy began to take a strangle hold on America, similar bureaucratic agencies were set up, designated by letters of the alphabet. Most of these bureaus of regimentation and regulation were identified by "three letters of the alphabet."

We believe that all nations are now being "regimented" to be ruled eventually by the coming international dictator, the "antichrist," as foretold in

the prophetic Scriptures. He is also called "The Beast."

The name of the Beast will be written in "three letters of the alphabet."

No doubt there will be a "universal language" by the time he rules, and the "numerical value" of the name of the Beast will be "666." The name of the Beast will be branded in the right hand or forehead of every person in the world (except born-again Christians. These will recognize the Beast as Satan incarnate, and refuse to submit to him.)

Thus the "mark," the "number," and the "name" of the beast are one and the same thing. The name has the numerical value of 666. The three letters constituting the name will be branded on humans and that will be the mark. Therefore, those who have the mark, also have the name and the number of the Beast.

The original Greek in this passage bears this out. Moffat's translation (which ordinarily we do not recommend) does give a very illuminating rendering of Rev. 13:16-18, "And he obliges all men, low and

high, rich and poor, freemen and slaves alike, to have a mark put upon their right hand or their forehead, so that no one can buy or sell unless he bears the mark that is, the name of the Beast or the cipher of his name. Now for the gift of interpretation! Let the discerning calculate the cipher of the Beast; it is the cipher of a man, and the figures are six hundred and sixty-six."

The "mark" is the seal of "ownership." All who accept the mark will belong to Satan and be eternally doomed and damned. Only those who refuse the mark will be saved.

#### **Beware of Internationalism**

The international dictator has not yet been revealed. When he is revealed his mark will be revealed. Present markings and numberings are only "forerunners" of the coming "international" government.

Everything "international" is setting the stage for coming world dominion by the Beast. International federations of nations; banks; control of food; labor; etc., and economic and religious control on an international scale—all are setting the

stage for the imminent unveiling of the coming world dictator—the antichrist. Only true Christians will recognize him as Satan incarnate. All others will think he is the world's messiah come to settle the world's problems. The world will worship the Beast. His two-fold program of "peace and security" (I Thes. 5:3) will collapse and then will be ushered in a war fifty times the proportions of World War No. 2. Are you helping to set the stage for the coming and the coronation of the "antichrist?" Be careful!

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#### **FOR DELINQUENT MEMBERS**

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Are you a member of the church? In which manner do you give evidence of your membership in the church?

Just what is your conception of church membership?

What kind of a church would we have if all the members were like you?

Do you think God would consider valid the excuses you make for not attending church?

Just what reason have you for thinking that the

commandment: "Thou shall sanctify the holy day" is less binding than the others?

How do you interpret the passage: "He that is of God heareth God's words; ye therefore hear them not because ye are not of God"?

By what manner of reasoning can you exclude yourself from the group of "despisers" to whom Christ referred when He told his disciples: "He that heareth you, heareth me; and he that despiseth you, despiseth me, despiseth Him that sent me?"

Do you know that true Christianity is not a condition of head or mind, but a condition of heart?

Do you know that this condition of heart is established and maintained by the Spirit of God active through the Word?

In consideration of your attitude towards this Word, are you really a Christian?

Do you know that your name on the church membership list does not make you a Christian?

Do you know what Rev. 3: 15-16 says about the indifferent church member?

Do you know that your half-heartedness is a serious offense both to the out-

sider and to your fellow-members?

Do you know that your bad example may seriously affect the eternal welfare of your children? Do you know that you yourself are in a very precarious spiritual condition?

Do you know that in trifling with the Savior you are trifling with your soul's salvation?

Do you know that a non-attending church member is not an asset but a detriment to the church?

Do you know that there is no greater sin than that of despising the grace of God?

What other agency outside the church can bring hope and cheer to the perplexed hearts of men in these trying days?

If the church fails in this crisis, will your delinquency have contributed to that failure?

Do you remember what duties you assumed when you joined the church?

Is your going to church on Sunday a favor of God or is it a privilege on the part of the church-goer to commune with God?

Would you like to live in a community where the



church has ceased to function.

What are you going to do when you meet the rigors of the last great journey with a starved and shriveled soul?

What possible earthly considerations can exceed in importance the needs of your immortal soul?

Will you resolve that henceforth you will join your fellow-members at the foot of the cross every Sunday?

Sel. Joan Beery.

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## NEWS ITEMS

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### MECHANICSBURG, PA.

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We wish to announce our two weeks' meeting to begin August 19th. Bro. L. I. Moss has promised to be with us. We ask all who know the value of prayer to pray for this meeting that it may be a glorious meeting and many souls saved.

May we as a church all be filled with the power from on high, is our prayer.

Harry L. Junkins, Cor.  
R. 1, York Springs, Pa.

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### DALLAS CENTER, IOWA

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We met in regular council June 2, 1945. Elder John Hawbaker read II Tim. 3 and took charge of the meeting. The visiting brethren report

that some are not willing to go all the way with the Lord. These things make our hearts sad. We decided to have our revival meetings in August or September when we can secure an evangelist.

Our elder pleaded with all that we might be submissive to the church rules and that we might see the importance of being in order before the love feast. That all might be yielded to the will of God.

On Saturday afternoon, June 16th we met for our love feast. Bro. Orville Royer gave us a fitting message from Col. 3. He spoke of the new life in Christ, with old things passed away and all things become new. Having our affections centered on things above, we were in an attitude to receive the examination message so earnestly given by Bro. Hawbaker. He stressed the importance of knowing that we have been converted. Then to examine ourselves to see if we are in the faith. Some good thoughts were given from I Cor. 11.

After receiving such good messages we were prepared to enjoy a spiritual feast as we surrounded the tables in the evening. Bro. Orville Royer officiated. Some remarked that they enjoyed this communion service more than any they attended in a long time. We were glad for a good audience who also said they enjoyed the service. We were glad for visitors who were with us for at least part of the services.

On Sunday morning Bro. Jamison gave us a message on "Spiritual Conflict." In the evening his subject was on "Neglect," taken from Heb. 2. The greatest neglect is that of our soul salvation. There is no escape for this neglect.

We are glad for the visits of Bro.

Frank Shaffer who is in camp at Denison, Iowa. We also appreciate other visitors who are with us for awhile. It all adds to the inspiration of our services.

May we all go forth encouraged in the Lord. May we prove to the world there is a reality in the Christian life, showing to them we have peace within when the storms of life beat upon us.

Ethel Beck, Cor.  
Dallas Center, Iowa.

### O BOY! AND HIS COUSINS

"O Boy, did we have a good time!" So came the words upon the ears of the editor from the lips of a girl who had just returned from having a pleasant social time with a group of other young people. In turn he inquired, "Why not, O girl?"

"My goodness, wasn't that a heavy rain? It simply poured down! Whatever will the people do who live along the rivers? Goodness, me, they will be flooded out!" And so the excited woman of the house gave expression to her feeling relative to a heavy thunderstorm which had just passed over the countryside.

"Judas priest, was that some close game!" So said a young college fellow just returned from the game.

"Gee, what a swell time

we had tonight!" said a young boy in commenting upon a class meeting which which he attended.

"Gosh, but that was a big one," said the fisherman.

"Doggonit!" said the farmer as he missed the nail and the hammer went into the windowpane.

And so one might continue almost indefinitely, enumerating cousins to "O boys," which are used in common conversation of church members and Christians according to observation. I recall visiting in a home where the conversation of a returned missionary's young wife was constantly interspersed with slang of this kind. Every word of slang struck my ears with a bang, and made a forceful impact upon my mind which was quite disturbing. And yet she is missionarily inclined and the wife of a minister.

All the expressions given thus far have been spoken by persons who are Christians or claim to be. This is language used by those who have accepted Christ as their Christ as their Savior, and have affiliated with the church.

And the frequency with

which one hears such expressions and the freedom of the use of them without a sense of embarrassment is an indication of a very questionable practice among church people. To our mind it is something which should give more than ordinary concern, because such expressions are not indicative of the appreciation of Jesus the Saviour which a child of God should have.

Let us look at the meaning of a few of these words. Gosh and Golly are but euphemisms of God; the words actually mean God and are by Webster designated "minced oaths." The words Gee and Geez actually mean Jesus, and are also minced oaths. Any Christian who actually knows what such words mean will certainly not use them under any circumstances, for they are taking the name of the Lord in vain. And such speech is sin!

Darned, darn and darnation, are simply other euphemisms of Damn, damned and damnation.

The person who uses "Gosh darn," is cursing and swearing with a certain polish given the ugly words used by the wicked. Yet

in the sight of God and to His ears the use of such language can be nothing but wicked and sinful.

There is no occasion for the Christian to use anything other than reasonable adjectives to emphasize the thought which he or she desires to express. Interjections which are appropriate can rightly be used but there is no place in the language of the Christian for "goodness, mercy and gracious," etc., as exclamations. And if there is no room for unnecessary words, then there is certainly no room for minced oaths and near-curse words at any time.

The Lord made it very clear that "every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matt. 12:36.) And the Word makes it clear also that Christians are judged by their speech as well as their works, "for by thy words thou shalt be . . . condemned."

Using God's name for emphasis, the Bible states, is sin. "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in



vain." (Ex. 20:7.)

"Swear not at all . . . but let your communication be yea, yea; nay, nay; for whatsoever is more than these is of evil." (Matt. 5:34, 37.) "Above all things, my brethren, swear not, neither by the heavens, nor by the earth, nor by any other oath, but let your yea be yea, and your nay be nay, that ye fall not under judgment." (Jas. 5:12 A. S. V.)

"If any man among you seem to be religious, and bridled his tongue, but deceiveth his own heart, his man's religion is vain." (Jas. 1:26.)

And it is important that the Christian does bridle his tongue, and exercises self-control over this member which is so difficult to regulate.

One thing is obvious to the Christian who realizes the gracious work which the Lord has done for him by bringing salvation into his life; he will do no one thing that will bring dishonour and disgrace upon his Saviour. He will furthermore, praise and adore His name and give testimony through his life and language that Jesus is

the preeminent One to him. And if such be the case, all unnecessary words, minced oaths, near-curse words, and profanity will not be used. The Holy Spirit is ready to help the Christian who has a conscience on this matter!

As young people, may we raise high the banner "Clean Speech," and may each one do his part by example to keep all speech clean so as to bring no dishonour to the Lord.

We recognize there is a considerable degree of difference between "O boy, gracious, mercy" and a whole host of other words like these, and such words as "gosh, darn, gee," etc. These latter are entirely uncalled for, and are very indicative of the character of the persons who use them.

One might summarize speech as follows and classify people according to it. (1) Clean speech without the use of slang or unnecessary exclamations; (2) speech that carries exclamations and words of emphasis of the innocent but the unnecessary kind, such as "O boy," etc. (3) Speech that uses minced oaths or near-curse words for emphasis, and which are vulgar in

their meaning and actually cursing in their effects; (4) Swearing and the use of profanity which is so prevalent among worldly and wicked people. The ideal is class number 1.

Everyone of us who have named the name of Christ as our Saviour should endeavor by the aid of the Holy Spirit to cultivate clean speech to His honor and glory.—Selected.

Charlotte Weaver.

#### ADULT SUNDAY SCHOOL LESSONS

July 1—Temperance. Pro. 23:1-35.  
 July 8—Exod. 29:1-30.  
 July 15—Exod. 29:31-46.  
 July 22—Exod. 30:1-38.  
 July 29—Exod. 31:1-18.  
 Aug. 5—Exod. 32:1-29.  
 Aug. 12—Exod. 32:30-35; 33:1-23.  
 Aug. 19—Exod. 34:1-35.  
 Aug. 26—Exod. 35:1-35.  
 Sept. 2—Exod. 36:1-38.  
 Sept. 9—Exod. 37:1-29.  
 Sept. 16—Exod. 38:1-31.  
 Sept. 23—Exod. 39:1-32.  
 Sept. 30—Exod. 39:33-43; 40:1-21.

#### PRIMARY SUNDAY SCHOOL LESSONS

July 1—Jesus Denied. Matt. 26: 57-75.  
 July 8—Jesus Crucified. Jno. 19: 1-24.  
 July 15—Events After Jesus' Death. Matt. 27:51-66.  
 July 22—The Resurrection of Jesus. Matt. 28:1-15.  
 July 29—Jesus' Last Message and Ascension. Acts 1:1-11.  
 Aug. 5—The Fiftieth Day After

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 Acts 3:1-16.  
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 Sept. 2—Stephen Stoned to Death.  
 Acts 7:1-60.  
 Sept. 9—Philip, Simon and the Ethiopian. Acts 8:1-40.  
 Sept. 16—Saul and the Light From Heaven. Acts 9:1-19.  
 Sept. 23—Peter, Aeneas and Dorcas.  
 Acts 9:32-43.  
 Sept. 30—Peter and Cornelius. Acts 10:1-48.

# BIBLE MONITOR

Vol. XXIII

August 1, 1945

No. 15

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## PRECIOUS PROMISES

In times of storm or stress when we are in great danger it is always comforting to have something firm and enduring to which we can cling. At such a time our safety is more certain and our confidence increased if that substance to which we cling has been tested and tried and has been proven dependable. This is not only true in temporal matters with which the physical man has to do but it is also true in spiritual matters where the soul of man is at stake. As a solid foundation on which to stand or a firm grip on something durable gives the physical man hope and calms his fears in a storm, so the soul of man can rest in hope and be at ease even though in great danger when there is some tried and proven substance

within our grasp.

The inspired word of God is that solid foundation, that tried and proven rock of ages that has sustained men of faith, conviction, courage and integrity all down through the history of human kind from the creation in the garden of Eden. Inasmuch as we in this late age of the world have the records of history, the proof of the power of God in and through his written word, we can be the more certain of our safety in relying upon this light of all ages and our confidence can remain unshaken through the greatest storms and severest tribulations. Praise God for the hope, the assurance, the certainty of all things being fulfilled to the letter that have been written by holy men of old who were endowed and moved by the Holy Spirit to write all



things necessary for our learning that we might have the more abundant life in this world and, in the world to come, life eternal.

Then again, we have the definite proof of personal experience that proves beyond doubt that God does work in and through his word. In connection with the plan of salvation as set forth in the scriptures there are certain terms and conditions set forth which man must meet to have remissions of sins, a clear conscience, a transformed life through a renewed mind and live a life in this world as a new man in Christ Jesus. This process of regeneration comes about by being "born again;" born of the water and of the Spirit. When men comply with this plan of salvation in faith believing, even though they have been living in degradation and sin they have the personal experience of the saving and regenerating power and influence of God and he gift of his Holy Spirit by which they can come forth and walk in newness of life. Those of us in the church who have experienced this and have seen this marvelous work in

the lives of others that have come into the church, know full well that there is a reality to the religion of Jesus Christ as set forth in his gospel.

The simple and deplorable fact that there is so much apostasy, worldliness, hypocrisy, vanity and folly being carried on under the cloke of religion and, the simple and deplorable fact that the majority of the religious profession, ceremony and activity of this sin-cursed generation is void of the spirit and power of God does not change the gospel of Christ, neither does it prevent those who do comply with the written word of God from enjoying the operation of God's power and his Spirit in their lives to the saving of their souls.

The fact is, wherever you find people who make a profession of Christianity, regardless of what denomination it may be, that are evidencing apostasy, worldliness or hypocrisy, you will find that they have not complied with and are not subject to the gospel of Christ. Then too, wherever you find the spirit and power of God operating among a people you will find that these

people have complied with and are walking subject to the gospel of Christ. This fact has been evidenced down through the ages and it is a direct proof that God does work in and through his inspired written word and that he does not work in and through man's religious ceremonies and activities that are not in accordance with his word. Men can ridicule, reject and repudiate the gospel of Christ if they so desire but in so doing they are pronouncing the judgments of God upon themselves, which is certain and everlasting doom if not repented of. "He that rejects me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 12:48.) "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believe in the name of the only begotten Son of God." (John 3:18.)

Jesus came to save this world by His sacrifice on the cross. There is still safety at the cross for all who are drifting on the sea of sin.

## MY LIFE STUDY OF THE SCRIPTURES

B. E. Kesler

### The Holy Kiss—As An Ordinance

1. General argument for apostolic teaching.

This argument may be applied to all apostolic commands not specifically mentioned in the four gospels. And some definitions are given to help us to a proper understanding of those commands.

(a) Ordinance, established rite of ceremony.

(b) Establish, to enact by decree by authority, and for permanency.

(c) Rite, a solemn service established by law, precept or custom; a religious ceremony or usage.

(d) Ceremony, outward rite; external form of religion.

(e) Jesus received it from heaven.

"I have not spoken of myself, but the Father which sent me he gave me a commandment what I should speak." (Jno. 12.)

f) Paul got it from Jesus.

"The gospel which was preached of me is not after

## BIBLE MONITOR

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man; for I neither received of man; neither was I taught it but by revelation of Jesus Christ." (Gal. 1: 11-12.)

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commands of the Lord." (I Cor. 14:37.)

(g) It is given by inspiration.

"All scripture is given by inspiration of God, and is profitable for doctrine, for

reproof, for correction, for instruction in righteousness that the man of God may be perfect, throughly furnished unto all good works." (II Tim. 3:16-17.)

(h) Blessings attend obedience.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14.)

2. It is given in the most forceful way of expressing an ordinance.

(a) "Salute one another with an holy kiss." (Rom. 16:16; II Tim. 3:16-17.)

(b) "Greet ye one another with an holy kiss." (I Cor. 16:20.)

No plainer command than this.

(c) It is given by the wisdom of God.

"God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these days spoken unto us by his Son." (Heb. 1:1-2; See also Jno. 12:48-50, quoted above.)

(d) Fearful consequence result from disobedience.

"When the Lord Jesus shall be revealed from



heaven, in flaming fire, taking vengeance on them that obey not the gospel." (II Thess. 1:8-9.)

(e) Being a command, whoever rejects it, rejects the command of God.

"He that hath my commandments and keepeth them he it is that loveth me, and he that loveth me shall be loved of my Father." (Jno. 14:21.)

"If a man love me he will keep my words, and my Father will love him and we will come unto him and make our abode with him." (Jno. 14:23.)

"Whosoever transgresseth and abideth not in the doctrine of Christ hath not God."

3. This ordinance is so important, the Holy Spirit had it written to all the apostolic churches.

(a) To individual churches. "Salute one another with an holy kiss." "Greet ye one another with an holy kiss." (Rom. 16:16; I Cor. 16:20.)

(b) To all the churches. The letters that contain this ordinance were written to all the churches. So all the churches were told to greet one another with a holy kiss or kiss of charity. See I Cor.

1:2; I Peter 5:14; I Thess. 5:26-27.)

(c) A matter so important can not be ignored without peril to the soul. Jesus "will take vengeance on them that obey not the gospel of our Lord Jesus Christ." (II Thess. 1:8-9.)

(d) God gave it. Jesus delivered it. (Jno. 12:49-50; Jno. 17:18; Gal. 1:11 12; I Cor. 14:37, as quoted above.)

(e) Holy Spirit enforced it. (Jno. 13:17; 14:26. Which see.)

What else is needed but a will to obey?

4. It is called a holy kiss.

(a) There are two kinds of ordinances: Divine. (Heb. 9:1.) Carnal (Heb. 9:10.)

(b) A holy ordinance to a holy people. (Rom. 16:16, I Pet. 2:8.) Holy nation.

(c) To reject is to reject the Father, Son, and Holy Spirit. (II Jno. 1:9.)

(d) We keep it because the wisdom of God gave it. (Jno. 12:49-50.)

(e) We may as well reject any other commandment.

(f) Wisdom of God makes no distinction or discrimination against this command. "All thy commandments are righteous-

ness." (Psa. 119:172.)

5. It is a token of Christian affection.

(a) It is called a kiss of love, "Greet one another with a kiss of charity." (I Peter 5:14.)

(b) From all the salutations known to man, God selects one, the dearest known to our race, as the proper form of Christian greeting. (I Cor. 13:13.)

(c) This love seeks an expression which can most appropriately be given in the Christian salutation. "If ye love me, ye will keep my commandments." (Jno. 14:15.)

(d) We salute with the kiss because we love the brethren. "We know we have passed from death unto life because we love the brethren," and "By this we know that we love the children of God (the brethren) when we love God and keep his commandments; for this is the love of God that ye keep his commandments." (I Jno. 3:14; 5:2-3.)

(e) Greet one another, a reciprocal service to be given among the sexes, not between the sexes. Brethren greet brethren and sisters greet sisters.

(e) This command is like

other reciprocal commands. "Pray for one another; love one another; wash one another's feet."

5. We dare not substitute something else for this command.

(a) Blessings promised on obedience. (Rev. 22:14.)

(b) Peter tried to substitute but failed. (Jno. 13:9.)

(c) Naaman was tempted to try it. II Kings 5:11-12.)

(d) Saul tried it and lost his throne. (I Sam. 15:10:23.)

(e) Annanias and Sapphira tried it and died. (Acts 5:1-10.)

(f) Obedience is safe, disobedience is dangerous.

#### Holy Kiss—Confirmation

1. It was observed by the primitive churches. (Stein and Ray Debate pp. 92, 123.)

2. Paul's first letter to any church (57 A. D.) directed to be read to all Christians contains the Christian salutation. (I Thess. 5:26-27.)

3. Paul's letter to the Romans written before he visited them, contains this command. (Rom. 1:10; 16:16.)

4. Incorporated in the Christian system 24 years

after Pentecost, by Paul, and 30 years after Pentecost by Peter. (I Peter 5:14.)

5. It has never been annulled by Divine authority.

6. Laws remain in force until nullified by the body that enacted them.

#### **Holy Kiss—Facts**

1. The apostles had authority to set up in the churches the principles of the Christian religion, which they received from Christ.

2. They did set up the holy kiss in the churches. (Rom. 16:16; I Peter 5:14.)

3. They received it from Christ. (Gal. 1:11-12.)

4. It is a divine institution (Heb. 9:1), and God alone can nullify a divine institution. He has not annulled the holy kiss.

5. The penalty of disobedience rests on those who refuse to obey.

6. Those who fail to teach and practice it "take away" by suppression this part of God's word and judgment awaits them. (Rev. 22:19.)

7. Those who obey "will have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:18.)

#### **The Holy Anointing**

This subject is approached with a sense of sacred reverence, with a feeling of solemn meditation, and with a spirit of earnest prayer. It is the only ordinance of the church with which prayer is commanded to be associated, and the last ordinance which the Christian may keep, and upon which so many rich blessings, conditioned on obedience are promised.

Baptism, the first of the church ordinances, places one in the church and starts him out in the Christian life and on his way to heaven. This last ordinance seals his life of devotion, and shows his dedication and consecration to the service of Christ, and his resignation to the will of God.

How wonderful, how comforting, when we come down to the verge of life, we may look back on a life well spent, and by the eye of faith, we may look beyond "the veil that hides a brighter sphere, and behold what "eye hath not seen, nor ear heard, neither have entered into the heart of man," the happiness, the beauty, the glory, that awaits God's children over there.



1. Christ gave power to each apostle to heal the sick by anointing and prayer. "Heal the sick, cleanse the lepers, raise the dead, cast out devils, freely you have received, freely give." (Matt. 10:8.)

(b) To Paul. He healed an impotent man. (Acts 14: 8-10.)

(c) To the seventy. "And heal the sick that are therein, and say unto them, the kingdom of God is come nigh unto you." (Luke 10: 9.)

2. This power was transmitted unto others.

(a) Some in the church had this power. "To another faith by the same Spirit, to another gifts of healing by the same Spirit." (I Cor. 12:9, 28.)

(b) How they got this power. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." (I Tim. 4:14.) See also II Tim. 1:6-7.)

(c) This gift or power was transmitted from one official to another. "Wherefore I put thee in remembrance, that thou stir up the gift that is in thee by the putting on of my hands." (II

Tim. 1:6.)

3. God commanded it.

"Is any sick among you (among the church) let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him." (Jas. 5:14.)

(a) This alone sufficient to establish it a church ordinance.

(b) God gave the command, apostles observed it, and we practice it.

(c) Elders (not apostles) are to perform it; hence it did not cease with the apostolic office; but is coextensive with the office of elder.

4. Precious promises are conditioned on obedience to it.

(a) Three things commanded. (Call for elders, let them pray, and anoint.)

(b) Three things are promised. (The Lord will heal, raise up, and forgive.)

(c) These blessings the most precious of any promised in God's word.

(d) God has no other way of imparting these blessings. And only those

who obey get the blessings.

5. The anointing is primarily for the healing of the body. One does not have to be guilty of sin to receive it. But "if he have committed sins they shall be for given him." Forgiveness is a secondary matter. But is a most precious promise to those who may need forgiveness.

With this, the treatment of the positive ordinances is closed. This will be followed by the treatment of the negative side of the Christian religion. The restrictions God has thrown around us as his children. We have had little trouble in getting our people to line up with these positive teachings; the trouble with the Christian teacher is to get us to line up with the negative teachings of the Bible.

(Continued.)

### ROOTED AND GROUNDED IN LOVE

Geo. O. Frick

(Eph. 3:17-19) "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is

the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.

The inspired writer John says, (I John 4:8), "God is love." In John 14:11, Christ says, "Believe me that I am in the Father (God) and the Father in Me . . . ." Also see John 14:9-10. Christ the Son and God the Father are one unto salvation to those who believe. In John 1:1, John also says, "In the beginning was the word, and the word was with God, and the word was God." Also in John 1:14 "And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of he only begotten of the Father,) full of grace and truth." Jesus Christ is the word, He lived among men, taught men the truth of God. God's word is God inspired. So we may say, being rooted and grounded in God's word.

We seem so apt to see only the part of being grounded, and not notice the difference of being rooted and grounded. A building may be grounded, but it can never be rooted,

thus can never grow or become more established. To be rooted implies life, faith, growth, strength and power to stand and bear fruit. As long as a tree lives it is rooted, it can stand the elements of nature, accordingly as it has rooted into the available earth for food supply. Its strength to stand against the elements, its power to grow large and massive, and the fruit it bears, are all governed by the faith it has to send out new roots into the depth, and breadth of the earth for nourishment, as those roots grow out for nourishment they become more firmly grounded and established in the earth. Just so with the true Christian soul, who is rooted and grounded in the Word, Christ Jesus. There must be life, there must be faith in the word, there must be a continual growth, if the soul will live, being spiritually rooted and grounded in God's word. It must put all the energy of mind and heart into absorbing all the saving gospel food, it must gain all strength there from, as it receives strength, must continue to grow and search deeper into the word, to

send new roots, as it were, out to the fullest bounds of His word, that that soul might know the breadth, and length, and depth, and height; and the love of Christ which passeth knowledge, and thus becomes more firmly rooted and knitted therein, more faithfully dependant there upon, more grounded and established therein, that it may grow up, as it were, a sturdy spiritual Oak in the midst of the world of sin and wickedness, fully established and settled against spiritual drought, against the floods of falsehood and false teachers and against the cunning craftiness of Satan's blasts.

How sad the condition of a tree, when fire has burned it, consuming its vitality, or disease has sapped its strength, it dies and is no longer rooted. It then commences to decay or deteriorate, it grows no more for there is no more life. The wind and elements begin to break off leaves, branches, and limbs, finally only an old snag or stump remains, where once was a beautiful virtuous tree. Finally its roots all decay and strength gone, it falls to the earth, to



return to the dust, worthless, and where the tree falleth there it shall be.

### Are We Converted?

That the individual may believe, be converted, that the church thereby being strengthened may become a more powerful influence to draw souls from the world to Christ.

Trees and vegetation have great faith. (Matt. 17:20.) A small seed of a tree, may fall by chance into a small crevis in a large rock, and to the call of the glorious sunlight, it sprouts, and roots begin to feed on a few decayed leaves in the crevis, as it grows more food may accumulate in the crevis, the tree becomes stronger and with the help of the elements of nature the crevis is split wider, more nourishment accumulates and the tree grows and becomes victorious over the solid rock. Have we any faith such as this? Do we grow in the nurture and admonition of the Lord? Do we as a spiritual tree depend upon God's word for life, have we faith in his word to trust in it, are we searching the word for satisfying food, are our hopes and cares built upon the substance

found there? Have we strength to stand against the false teaching, the ungodliness in the world, have we power through Christ Jesus to overcome Satan and his pernicious ways? Or is our spiritual tree dying, are we losing faith in his word and church? Are we unsettled, dissatisfied, tossed to and fro by every wind of doctrine? If we are becoming weak, feeling no power over Satan's evil temptation, it is evident we are losing spiritual life, as we are no more rooted when we cease to grow. We are either alive or dead, a rooted tree has life, a dead tree is not rooted.

Where is the faith? What are we as spiritual trees, alive and rooted in His word, or are we commencing to decay for want of spiritual nourishment, which we failed to seek after? Many professed Christians (followers of Christ) especially women and children (and the husbands are just as guilty, for they allow it) with their ill decent clothing, large neck openings in garments, no sleeves or cut off at the elbow or there about, short dresses which hardly cover

their knees, paints, powders and vain fixing of face and hair, hair clipped just a little (?) so it isn't too long, all dressed after the newest styles. Why are these things done? These aforementioned evils are fashions of the world. We lust after them because we are not fully converted to the simple Christ teaching. We think we act, to be in favor with the world, not with God.

I John 2:15-17 reads thus, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lusts thereof, but he that doeth the will of God abideth forever."

The devil has all the rule in the fashions and evils of the world, and he leads the way, his purpose is to defeat the plan of salvation, that souls may be lost. His plan in nakedness is sexual lusts and vanities, which bring condemnation to the conscience, other vices follow, some of which result in

wrecked homes, untold misery to children and innocent ones.

A woman dressed in modest apparel after the true Christian fashion, may walk past a group of men on the street, when she is past, a few remarks may be made by those men, of her modest appearance, maybe to God's glory, maybe in vain, but no thoughts of sex pleasure or lusts will be brought up, as she has been dressed according to God's will, not fashioned after sin, and no temptation of sex lust was manifested. Another woman may walk past (maybe a church member, maybe not), dressed in the latest fashions of this world. She passes on and one or more, maybe every man there, has some unwise remark to make of their lust toward her, if she is the more brazen type, the remarks may be made while she is still present. Where does sin stop? Nothing but death, if we allow it to reign, and where we fall in death, there eternity will find us.

The Dunkard church has established through years of faithful living by a faithful few, orders of dress, for

both men and women, which meets God's will as set forth in His word. I Tim. 2:9-10 reads: "In like manner also, that women adorn themselves in modest apparel, with shamedfacedness and sobriety; not with broided hair or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." (I Cor. 11:15), "But if a woman has long hair, it is a glory to her: for her hair is given her for a covering."

God made man good in his sight, but when man fell in sin, God clothed him, nakedness must be an abomination to the Lord. Paint and other superfluities of the world do not become a Christian, neither cut hair on women. Has a man any right to wear short sleeved shirts or any clothing cut short? God's word would not give him license to, and he is no better than woman to go half dressed. If for no other reason we men should dress in decency and order, as becometh a Christian, as being on an equal plane with the faithful sisters and brethren, and as an example for others to follow. Why will we not be

faithful to our church and God?

Elders and ministers who allow these ungodly practices to exist in churches where they have the leadership, are as dead men. (Gen. 20:3.) For their spiritual leadership is just as dead to the world, when they profess to be teachers of the plain word, and yet they allow such sins to exist in their church body, as Abimilech's natural man was dead if he restored not Sarah to Abraham. Also see Ezek. 3:17-21.

Let's make these wrongs right, don't say we can't, for it has been done in agepast and can still be done at present.

I write as I believe, knowing full well the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. (Heb. 4:12.) Don't harden your heart and fall away with the cold world, but lift up the soul and mind, to humble submission to the will of the church and God, and become a joy and helper



to those faithful brethren and sisters who are striving to keep the Dunkard church holy and acceptable to God. (I John 3:10), How can we love the brethren if we do not the righteousness of God, which the brotherhood is striving for?

Let us each be a faithful individual, that the church might be a strong unit, knit together in love, (Col. 2:2), that we may be a haven of rest to the weary traveler on life's sin tossed ways.

Kent, Ohio.

### WHAT DO WE TEACH OUR CHILDREN?

F. E. Longanecker

Do we as parents think it only necessary for our children to know the Old Bible stories, or do we think it our duty to teach them the commandments and doctrines of the New Testament?

Do we tell them why we sit around the communion tables and partake of the Lord's Supper, footwashing, holy kiss, and the bread and wine? That we show humbleness by washing each other's feet and it puts us all on the same level. That some day Christ shall come

and gird himself and serve us if we are faithful? That it tells us so often in the Bible we should greet one another with an holy kiss to show we have love one for another? That while we take the bread and wine we are holding in memory the Lord's death till he comes? Is it too hard for children to understand? Surely not. And they should know it if we want them to grow up in the church.

Do we tell them they must be baptized in a flowing stream to have thir sins washed away, but that first they must repent and believe?

Do we tell them that God has a way to heal the sick by the anointing? Or don't we believe it ourselves and never call for the elders to anoint us but try all the doctors we can and then when nothing else helps, we call for the anointing? Pretty hard to teach the children if we don't believe it ourselves.

Do we tell them they mustn't swear? That it is wrong in the sight of God?

Do we teach them to pray and tell them that God wants us to thank him for our food and blessings that

we have?

Do we tell our little girls that God wants them to have long hair and that it is a sin to cut it off?

Do we tell them that God isn't pleased at all if they wear short dresses, anklets, rings and jewelry? That they mustn't show their nakedness?

If we see women in men's trousers, do we tell our girls that it is wrong, or do we just pass it by?

Do we tell our boys it is wrong to put on a necktie, or are we the ones that put it on them?

Do we tell them they mustn't lie, because one that lies can't enter into heaven?

Do we tell our children that it is right for daddy to have a beard, or are we ashamed ourselves for him to have one?

Do we tell them it is wrong to go to the movies, or do we say as long as they go to a good movie it's alright? Or as long as they are not bad like the rest, they can go to the picnics, shows, dances, etc.? Is that the right teaching when God says, "Abstain from all appearance of evil"?

Do we tell them if we do all of God's commandments

and are obedient that there is a beautiful place prepared for us in heaven where we will live eternally with Christ?

Or do we think they are just children and we don't want to burden their little minds with such serious things, but rather let them have their good times and sow their wild oats while they are young? When they are a little older then we'll tell them! Brethren and sisters, I'm afraid we are just fooling ourselves. For when they are older their minds might be so full of worldliness and sin that there is no room for the good things you would like to teach them.

It is when they are children that these things should be taught to them and in such a way that it sticks to them through their growing years.

Why not teach them the things the church stands for? They are our children and it is the right church and we want to see them all saved, so why not teach them the fundamental principles of the church?

Brethren and sisters, if we as parents don't teach these things, who will?

Surely, they will not be taught it in the public schools, and if they shall learn it by the fruits of Christians, how much fruit is there today?

I hope and pray that God will give each and everyone of us as parents, the wisdom and understanding that we need to teach them the necessary things and that we will be fitted and prepared to bring them up in the nurture and admonition of the Lord. That it may be so inscribed upon their little hearts and minds that they will know it is the only way and no other, to work out their soul's salvation, and that these things are a "must" if they want to inherit eternal life.

Bernville, Pa.

### THE WORLD

Road: Crowded, broad, to destruction. (Matt. 7:13.)

Head: The god of this world, who blinds. (II Cor. 4:4.)

Father: The Devil, with heredity of lusts. (John 8:44.)

Children: Of wrath as others. (Eph. 2:3.)

Family: Children of disobedience. (Eph. 2:2.)

Minds: Carnal, at enmity against God. (Rom. 8:7.)

Spirit: Of its god—earthly, sensual, devilish. (Eph. 2:2 with Jas. 3:15.)

Chiefs: Satan, with the corrupt. (John 14:30.)

Standards: Deceptive, increasingly evil. (II Tim. 3:13.)

The Cross: Enemies of. (Phil. 3:18.)

The Christ: Without Him. (Eph. 2:12.)

Relationships: Aliens and strangers. (Eph. 2:12.)

Citizenship: Earthly. (Phli 3:18-19.)

Position: Prostrate in lap of wicked one. (I John 5:19.)

Condition: Unfruitful works of darkness. (Eph. 5:11.)

Fulness: Evil. (John 17:15.)

Foundation: Very unstable. (Matt. 7:26-27.)

Destiny: Everlasting punishment.

### The Church

Road: Narrow, to life, with few travelers. (Matt. 7:14.)

Head: Christ, the Saviour of His body. (Eph. 5:23.)

Father: The God of heaven, kind and good. (Matt. 5:45.)

Children: Of God and



joint heirs with Christ.  
(Rom. 8:16-17.)

Family: Born from above.  
(John 1:12.)

Minds: Of Christ, at one  
with the Father. (Phil. 2:5,  
I Cor. 2:16.)

Spirit: Of God, godly and  
leading Godward. (Rom.  
8:14.)

Chiefs: Jesus Christ, the  
Chief Cornerstone. (Eph.  
2:20.)

Standards: Holy, increas-  
ingly righteous. (Eph. 4:  
11-13.)

The Cross: Our delight.  
(Gal. 6:14.)

The Christ: Body of and  
Christ within. (Rom. 12:5;  
Col. 1:27.)

Relationships: Chaste  
espousal of Christ. (II Cor.  
11:2.)

Citizenship: Heavenly.  
(Phil. 3:20.)

Position: Founded upon  
a Rock. (Matt. 16:18.)

Condition: The light of  
the world. (Matt. 5:14.)

Fullness: O blessings of  
Gospel of Christ. (Rom. 15:  
29.)

Foundation: Sure. (II  
Tim. 2:19.)

Destiny: Life eternal.  
(Matt. 25:46.)

—Selected.

Be comforted by prayer.

## WORSHIP IN THE HOME

Lola A. Roth

There is nothing that  
parents can establish in  
their homes that is of great-  
er importance, and as essen-  
tial in the building of true  
Christian character in their  
children, as true, sincere  
family worship. In homes  
where the truths of God's  
Word are read and prayer-  
fully explained daily to the  
little ones, its effect for good  
cannot be realized this side  
of eternity. "And these  
words, which I command  
thee this day, shall be in  
thine heart; and thou shalt  
teach them diligently unto  
thy children, and shalt talk  
of them when thou sittest in  
thine house, and when thou  
walkest by the way, and  
when thou liest down, and  
when thou risest up." This  
was God's plan for rearing  
and instructing the rising  
generation in that day, and  
it continues to be so today.  
Parents who fail to do so  
will miss many blessings  
and reap many heartaches  
and tears.

Some parents object to  
family worship, with the  
excuse that it so often be-  
comes formal, and just a

force of habit, Going to church is just a matter of form and habit with some professing Christians; should the church doors then be closed because of this? Or should we by God's grace strive to make our church service a worship that will banish all form of habit? Oh, the flimsy excuses man has to offer for disobeying God's commandments! Then he sits back and wonders why God does not bless him, as He blesses His faithful ones. "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!"

Every Christian should spend some time each day in private devotion, where he can pour out his heart to God and none but God can hear. But this cannot take the place of the family altar, where each member of the family may join in singing, reading and praying.

God has created man and instituted the home for His own glory. "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created

all things, and for thy pleasure they are and were created." God receives glory when His children bow down and worship Him in their homes. Our Lord and Saviour longs to be the head of each home. How can He if the whole family does not recognize Him as such?

The devil has long tried to take out of the Christian home the family altar, and in these latter days he is having real good success. There are fewer homes every day where father and mother gather their children around the family altar. Is it any wonder that in the last days there shall be a falling away? for just as soon as the home loses its altar, it also loses its power for God. And as soon as the homes lose their power, the church loses hers also. Home was God's first institution, and out of the home comes the church.

"God is a rewarder of them that diligently seek him," and if we want to be rewarded with children that are obedient to God and a help to this lost world, we must live and bring them up the way He has commanded.

God has always needed,

and always will need, men who are of strong character and fully consecrated, to carry on His work here in this world. In cradles today lie little bundles here and there that will some day be used of God to point men and women to Jesus Christ, "the Lamb of God, which taketh away the sin of the world." Does that little bundle lie in your cradle? Has your walk been so close to Him that He could trust you to bring up those little lives for Him?

Abraham was one of the first that we have record of to build the family altar. Fathers, can God say to you as He did of Abraham, "For I know him, that he will command his children and his household after him, that they shall keep the way of the Lord, to do justice and judgment?"

—Selected.

#### PRAYER FOR GENERAL PEACE

Matt. 6:10

Thy footsteps Lord, with joy we trace  
And mark the conquests of thy  
grace;

Complete the work thou hast begun,  
And let Thy will on earth be done.  
O, show thyself the Prince of Peace,  
Command the din of war to cease;

O, bid contending nations rest  
And love pervade each human  
breast.

Then peace shall lift her balmy  
wing,  
Glad plenty laugh, the valleys sing;  
Reviving commerce lift her head,  
And want, and woe, and hate be  
fled.

Thou good, and wise, and righteous  
Lord,  
All move subservient to Thy word;  
O, soon let every nation prove  
The perfect joy of Christian love.

—Selected.

#### NEWS ITEMS

##### PLEVNA, IND.

The Plevna congregation is planning on having a two weeks revival meeting beginning September 23rd, and ending with our love feast which is October 6th.

Bro. James Kegerries from Bethel, Pa., has consented to be our evangelist.

You are heartily invited to all of these meetings.

Lela Lorenz, Cor.

##### MECHANICSBURG, PA.

Mechanicsburg Dunkard Brethren church met in council June 28, 1945, at 8 o'clock by singing 210. As our elder, J. Harry Smith, was not present, Elder B. F. Lebo moderated. Scripture reading, I Thess. 5:1-15, by Bro. Harry L. Junkins, who led in prayer. There was not much business to come before the



council. It was decided to do some repairing to the church this summer. Bro. L. I. Moss is to come to hold our meeting, beginning August 19th.

Minutes were read and approved. The closing song was No. 84. Prayer by Elder Lebo.

May the Lord bless us as he sees fit, is our prayer.

Harry L. Junkins, Cor.,  
R. 1, York Springs, Pa.

### MIDWAY REPORT

The Midway church met in regular quarterly council June 2, with Elder L. W. Beery in charge. Since our last council our membership has been decreased one by death, and increased one by letter.

Our two boys in CPS have been transferred from Wellston, Mich., Chelsea Stout to a dairy farm in New York, and Raymond Stout to Waldport, Oregon.

We plan to hold our communion September 8th, with service to begin at 10 a. m. We are expecting Bro. James Kegerreis of Bethel, Pa., to preach for us, for two weeks, beginning October 8th, to which services you are all invited.

Paul B. Myers, Cor.

### ENGLEWOOD, OHIO

We met in regular quarterly council June 23rd, at 8 p. m. Bro. L. W. Beery opened the meeting by reading I Peter 2:111 and led in prayer. Bro. Robbins then took charge.

One letter was granted. There was other business came before the meeting which was taken care of in

a Christian manner.

We are looking forward to hold our series of meetings beginning August 12th, the Lord willing. Bro. David Ebling of Bethel, Pa., has consented to assist us in these meetings.

Ivone Diehl, Cor.,  
New Lebanon, Ohio.

### ANNOUNCEMENT

The Lord willing, the Shrewsbury congregation will hold a two weeks' revival meeting beginning September 9th. Bro. David Ebling of Bethel, Pa., evangelist.

Pray for this meeting and come and help make it a success.

C. M. Stump, Cor.

### HARVEST MEETING

The joint Harvest meeting of the Englewood and Eldorado, Ohio, congregations is to be held this year on August 9th. It is to be an all day meeting and will be at the Englewood church house. A general invitation is extended, come and enjoy this service with us.

A. J. Brumbaugh, Clerk.

### OBITUARIES

#### JOSEPH FRANKLIN WINEGORD

Son of the late John and Margaret Greer Winegord, was born August 23, 1866 in Rockingham county, Va., and departed this life in the Rockingham Memorial hospital, Harrisonburg, Va., April 6, 1945, at the age of 78 years, 7

months and 14 days.

He was united in marriage to Miss Bettie Harshbarger in 1913, who survives. Also surviving are two sisters and four brothers.

In early manhood he was baptized in the Church of The Brethren and in later years he with his companion united with the Dunkard Brethren church of the Berean congregation near Dayton, Va.

Funeral services were conducted on Sunday, April 8th, at 3 p. m. in the Mill Creek Church of The Brethren. Interment in the nearby cemetery.

### PERUVIAN PROTESTANTS

The Christian Century correspondent in Peru states, in South America, states that a six-page petition presented to President Manuel Prado asks for religious liberty for the 80,000 Protestants of Peru. The report states that, "According to the petition, the distribution of Protestant Bibles is now forbidden, public Protestant preaching is banned, Protestant missionaries are debarred from entrance into the country, and Protestant church schools must offer compulsory anti-protestant courses. The petition calls attention to the liberty enjoyed by the Roman Catholic church in

countries dominantly Protestant."

—Between the Lines.

### WE WONDER

Rev. W. O. Miller

We wonder what it means when we see "altars" in the center of the chancel in Protestant churches, with an "altar cloth," embroidered or plain thereon, with a bronze cross in the center, with a candle on either side, we wonder if it means that Rome is extending her influence more and more over our protestant communities.

We wonder when we see vested choirs in Protestant churches, singing "processional" and "recessional" hymns, and chanting, "Amen" at the close of each hymn if we are tending toward the "Angelic" Catholic church (so-called) or toward the Roman Catholic church.

We wonder how soon it will be before in our own Free Methodism we will have an altar (not the rail around the pulpit space) instead of a table "with four honest legs" as the English reformers put it.

We wonder why we put

special emphasis, in most churches, upon the pre-Easter season. We wonder where we get the expression "Lent" and "Lenten." Not from the Scripture, we are sure. They are Romish terms, pure and simple.

We have been in a Congregational church (and many of the remodeled Methodist churches are the same) where there was a "chancel" with the "altar" in the center, the "choir stalls" facing each other in front of the altar, and then still near the main part of the building, or "sanctuary" were the pulpit on one side and the "lectern" on the other.

We wonder if we can realize the awful price of martyrdom with which the gospel liberty of English Protestantism, yea all those in European countries was purchased, when our forefathers came to America to obtain religious freedom.

We wonder if Paul was mistaken when he rebuked the Galatian Christian for observing "days and months and seasons and years." We wonder if he was mistaken when he wrote that it pleased God to save men by "the foolishness of preach-

ing," and if he should not have emphasized the sacraments more as means of grace and preaching less.

The sermon is the central thing in Protestant worship, and not the sacrament, however important that may be. Whenever spirituality declines, the stress is laid on outward form and ceremony. The tide of ritualism is rising.

Sel., Sister Bertha Little.

### GOSSIP

If you have at one time gossiped about someone and later are sorry for it, is it necessary to go to the person whom you talked about and ask for forgiveness? Would this apply to unkind thoughts as well? Please give scriptural references.

The Bible has a great deal to say about gossiping, under the following heads: Busybodies—II Thess. 3:11; I Tim. 5:13; I Peter 4:15; Evil Speaking—Eph. 4:31; Titus 3:1-2; James 3:6; 4:11; I Peter 2:1; Backbiting—Ps. 15:3; 50:20; 101:5; Prov. 25:23; Jer. 9:4; Rom. 1:30; II Cor. 12:20; Talebearers—Lev. 19:16; Prov. 11:13; 17:9; 18:8; 20:19; 26:20; Restraining the



Tongue—Ps. 34:13; Prov. 13:3; 21:23; James 1:26; I Peter 3:10; Evil Whispering—Prov. 16:28; 26:22; Rom. 1:29; Slander—Ps. 31:13; Prov. 10:19; 11:9; Jer. 9:4; etc.

In these and other Scriptures, gossiping is shown to be a very great sin indeed and one that merits eternal judgment if not repented of and stopped. It is no worse to steal a man's purse or automobile or farm than it is to steal a person's good name. "The words of a talebearer are as wounds." Certain of the above passages seem to indicate that the cure for gossip is to stop it completely—bridle your tongue, let these words that separate friends go no farther. In some instances, where the gossip originated with you, you had better go to the person and make full confession. Usually the best thing to do is to confess it to God and banish it from your mind and lips. The same applies to evil thoughts.—Selected.

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### GOD'S KINGDOM

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Fannie Grubb

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"Seek ye first the king-

dom of God, and His righteousness and all these things shall be added unto you." (Matt. 6:33.)

We should take heed to these words of our Saviour Jesus Christ.

Many who claim to be Christians do not think to seek to please God first or to put God's work first. They are so busy seeking this world's possessions that they neglect to seek the kingdom of God. They seem to have very little time for God. God must be first if we have possessions in His kingdom. Then He will help us to have the necessary things of this world.

The things of this world will pass away, while the kingdom of God and all His possessions are everlasting.

We have no assurance of living longer than in the present. Then we should know that we cannot hold the things of this world for long. Our treasure and possessions will be in heaven and in the kingdom of God then, if we seek God and His kingdom first.

All that is good and pure comes from God.

Roanoke, Va.

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Be charitable toward all.

It is because men are prone to be partial toward those they love, unjust to those they hate, servile to those above them, and either harsh or over-indulgent to those below them, in station, poverty or distress, that it is difficult to find anyone capable of forming a sound judgment with respect to the qualities of others—Confucius.

### ADULT SUNDAY SCHOOL LESSONS

July 1—Temperance. Pro. 23:1-35.  
 July 8—Exod. 29:1-30.  
 July 15—Exod. 29:31-46.  
 July 22—Exod. 30:1-38.  
 July 29—Exod. 31:1-18.  
 Aug. 5—Exod. 32:1-29.  
 Aug. 12—Exod. 32:30-35; 33:1-23.  
 Aug. 19—Exod. 34:1-35.  
 Aug. 26—Exod. 35:1-35.  
 Sept. 2—Exod. 36:1-38.  
 Sept. 9—Exod. 37:1-29.  
 Sept. 16—Exod. 38:1-31.  
 Sept. 23—Exod. 39:1-32.  
 Sept. 30—Exod. 39:33-43; 40:1-21.

### PRIMARY SUNDAY SCHOOL LESSONS

July 1—Jesus Denied. Matt. 26: 57-75.  
 July 8—Jesus Crucified. Jno. 19: 1-24.  
 July 15—Events After Jesus' Death. Matt. 27:51-66.  
 July 22—The Resurrection of Jesus. Matt. 28:1-15.  
 July 29—Jesus' Last Message and Ascension. Acts 1:1-11.  
 Aug. 5—The Fiftieth Day After

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Jesus Arose. Acts 2:1-21.  
 Aug. 12—Three Thousand Baptized.  
 Acts 2:22-47.  
 Aug. 19—The Lame Man Healed.  
 Acts 3:1-16.  
 Aug. 26—The Fate of Ananias and  
 Sapphira. Acts 5:1-11.  
 Sept. 2—Stephen Stoned to Death.  
 Acts 7:1-60.  
 Sept. 9—Philip, Simon and the  
 Ethiopian. Acts 8:1-40.  
 Sept. 16—Saul and the Light From  
 Heaven. Acts 9:1-19.  
 Sept. 23—Peter, Aeneas and Dorcas.  
 Acts 9:32-43.  
 Sept. 30—Peter and Cornelius. Acts  
 10:1-48.

# BIBLE MONITOR

Vol. XXIII

August 15, 1945

No. 16

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## PRECIOUS PROMISES

### Part II

The apostle Peter gives us some enlightening thoughts on this subject in his second epistle. "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that

is in the world through lust." (II Peter 1:1-4.)

One of the outstanding expressions in this reference is the one "Exceeding great and precious promises." As we meditate upon this statement a number of questions arise that lead us to seek further light from the word. Just what are these promises of the word of God that Peter considered "Exceeding great and precious?" why was he thinking of these things? Why did he refer to them in writing to the churches? How can these promises be used to our advantage now?

In answer to these questions it is evident that there is such a vast store of promises in the word of God that our limited space will permit us to mention but a few. Among those that we consider exceeding great and precious, are these: (1)



Complete remission of sins. "I we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us of all unrighteousness." (I John 1:9.)

(2) The abiding presence of our Lord and God within us; "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14:23.)

(3) The gift of the Holy Spirit to teach, lead, comfort and sustain us in this world of sin; "Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:38-39.)

(4) An everlasting heritage with Christ as children of God in his glorious kingdom; "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. 8:16-17.)

(5) An endless home in heaven with splendor, glory and bliss beyond our comprehension; "He that overcometh shall inherit all things: and I will be his God, and he shall be my son." (Rev. 20:7.) But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I Cor. 2:9.)

(6) The protection, care and keeping of his people unto the end of the world; "I will never leave thee, nor forsake thee. (Heb. 13:5.) "Lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:20.)

These are but a few of the many promises that our God has made to us through our Lord and Savior Jesus Christ which mean so much to we weak, fallen and sinful creatures living in this world of darkness and sin. They were exceeding great to Peter and they are exceeding great to us because without them nothing in the world would be worth while and we would be doomed to the pit of fire and destruction.

tion which is prepared for the devil and his angels. (Matt. 25:41.) They are exceeding great us us, because by them and through them we can attain unto the highest plane of life in this world unto favor and intimate contract without Creator and God and fellowship with the saints in the church of the living God. They are exceeding great unto us because by them and through them the atoning blood of Christ is applied to our hearts and we can be washed as white as snow. Praise God for these precious truths.

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## MY LIFE STUDY OF THE SCRIPTURES

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B. E. Kesler

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### Prohibitory Laws

All laws that restrain are prohibitory laws or negative commands. Positive laws are obeyed by doing what the law demands. Prohibitory laws are obeyed by refraining from doing what the law prohibits. And from our viewpoint, one is just as binding as the other. We shall now consider some of those laws.

1. Nonconformity to the World. "Be not conformed to this world."

(a) In worldly games, ungodly occupations, and trades: labor unions; lodges. Such as cards, baseball, the manufacture and sale of intoxicants, narcotics, war implements, the legal profession, Holding civil or military offices, labor unions and secret lodges, dancing, tournaments, movies and theaters. In brief, all such things as Jesus would not engage in.

(b) Worldly Adornment of the body, fashions and jewelry. "Be not conformed to this world, but be transformed by the renewing of your mind." (Rom. 12:2.)

"Not fashioning yourselves according to the former lusts in your ignorance," and "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." (I Peter 1:14; 3:3.)

"In like manner that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or pearls, or costly array." (I Tim.

## BIBLE MONITOR

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2:9.) Plainness of attire is in harmony with these scriptures.

(c) Worldly adornment gratifies the lust of the flesh, and pride of life. "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world, and the world shall pass away with the lust thereof." (I Jno. 2:15-17.)

(d) To gratify these is abomination in God's sight.

"That which is highly

esteemed among men, is abomination in the sight of God." (Luke 16:15.)

2. By refusing to take the civil oath.

(a) To take the civil oath, is to disobey God.

"But I say unto you, swear not at all, neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king. Neither shalt thou swear by thy head, for thou canst not make one hair white or black; but let your communication be yea, yea, nay, nay; for whatsoever is more than these, cometh of evil." (Matt. 5:34-37.)

"But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea, be yea, and your no, nay, lest yea, and your nay, nay, lest (Jas. 5:12.) (An oath cannot make a lie the truth, nor the truth a lie. Then why take the oath?)

(b) To take the oath is to refuse liberty granted us by law, and to conform to the world in this matter.

3. Refusing to go to law to settle troubles.

(a) To go to law, is to



violate God's law. (I Cor. 6:1-8. Read this.)

(b) And to subject us to its penalty. (II Thess. 1:7-9, which see.)

(c) And to reject Christ's instruction. (Matt. 18:15-17. Read it.)

4. By opposition to carnal warfare.

(a) The fruit of the Spirit is love, joy, peace and longsuffering. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, meekness, faith."

(b) Weapons of our warfare are not carnal.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, casting down imaginations and every evil thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (II Cor. 10:4.)

(b) Our armor incompatible with carnal warfare.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore having your loins girt about with truth,

having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith by which ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation and the sword of the Spirit, which is the word of God." (Eph. 6:13-18.)

(c) Carnal war encourages the works of the flesh.

"Now the works of the flesh are manifest which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like; of the which I told you before, as I have also told you in time past that they that do such things, shall not inherit the kingdom of God." (Eph. 5:19-21.)

(d) Christ says love your enemies, war says hate them; Christ says "if thine enemy hunger, feed him; war says starve him. Christ says, "if he thirst, give him drink;" war says "poison his wells, famish him." (Rom. 12:20.)

5. Our opposition to methods

used by labor unions in adjusting disputes.

(a) In industrial institutions, the employer and employee should be free to act on their own initiatives.

(b) In industrial disputes moral suasion and not force should be used in adjusting misunderstandings and disputes.

(c) Strikes and "walk-outs" enforced by violence (picketing) are not justifiable, and should not be indulged in.

(d) The principles of Democracy forbid coercion in adjusting disputes.

6. Our opposition to secret lodges.

(a) The oaths required by the lodge is in violation of scripture. "Swear not at all," said Jesus. (Matt. 5:34-37.)

(b) In mutual dealings, secrets should come to light.

"For there is nothing hid which shall not be manifested. Neither was anything kept secret but that it should come aboard." (Mark 4:22.)

(c) Christ's works were open to all.

"Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple,

whither the Jews always resort; and in secret have I said nothing." (Jno. 18:20.)

"Wherefore, if they shall say unto you, behold he is in the desert, go not forth; behold he is in the secret chambers, believe it not." (Matt. 24:26.) He is not welcome in the secret lodges.

(d) Participation in secret lodges positively forbidden.

"And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame to speak of those things which are done of them in secret." (Eph. 5:11-12.)

"Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness and what communion hath light with darkness? And what concord hath Christ with Belial? and what part hath he that believeth with an infidel? . . . . Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you; and will be a Father unto you and ye shall by my sons and daughters saith the Lord Almighty."

(II Cor. 6:14-18.)

(e) The true church of God has all the good, and more, than all lodges combined.

"Fear not little flock, for it is your Father's good pleasure to give you the kingdom." (Matt. 6:33.)

"For I will never leave thee nor forsake thee." Praise the Lord for his keeping power, and for his exceeding great and precious promises to his obedient children, who keep themselves free from worldly affiliations, and "unspotted from the world."

(Continued.)

## THE JEWISH SABBATH

### Why We Don't Keep The Jewish Sabbath

The law to us defined in Romans 13:9, says: "Thou shalt not kill." The law of the Jewish Sabbath says: "Whosoever doeth any work in the Sabbath day shall surely be put to death." (Ex. 31:15.) And was; (Num. 15:35-36.) Hence we could not keep both the Jewish Sabbath and the faith of Jesus. The Gentile that is free in Christ is free

indeed. Christ fulfilled the law and gave us better things.

When Christ did that which the people thought was not lawful to do on the Sabbath, He taught them that acts of mercy and necessity were to be observed rather than the law of the Sabbath, telling them, "The Son of man is Lord also of the Sabbath," (Mark 2:23-28 and 3:1-5; Matt. 12:1-13; Luke 6:1-10.) "For there is verily a disannulling of the commandment going before the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. (Heb. 7:18-19; Eph. 2:15.) "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." (Luke 16:16.)

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (Gal. 5:1-4.) "For all the law is fulfilled in one word even in this: Thou shalt love thy neighbor as thyself." (V. 14.)

The law is enumerated to



us in Rom. 13:8-9, "Owe no man any thing, but to love one another: for he that loveth another: hath fulfilled the law. For this Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself."

Trouble arose at one time between the Jewish and Gentile brethren about circumcision. Some of the Jewish brethren said; "That it was needful to circumcise them and to command them to keep the law of Moses." (Acts 15:5.) And the question was sent to Jerusalem. (Acts 15:1-3.) Now what was the answer? "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication from which if ye keep yourselves, ye shall do well." (Acts 15:28-29.) Paul to Col. 2:13, 16 says: "And you, being dead in your sins, and the uncir-

cumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or drink, or in respect of an holy day or of the new moon, or of the Sabbath days."

"I do not frustrate the grace of God: for if righteousness come by the law, then is Christ dead in vain." (Gal. 2:21.) Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day to the Lord, he doth not regard it. He that eateth, eateth to the Lord, for he giveth God

thanks: and he that eateth not, to the Lord, he eateth not, and giveth God thanks." (Rom. 15:4-6.)

It is established that the Gospel left the Gentiles without a compulsory Sabbath. What then could be more fitting than that while all our offerings are now freewill that we cease the ordinary weekday labors, one day in seven for the good of man and beast, that we may have regular appointed times to "Not forsake the assembling of ourselves together as the manner of some is?" True the Savior met with the people on the Sabbath day as His custom was, where the Jews met in order to preach to them. In this He was fulfilling the old law, while establishing the new; having abolished in His flesh the enmity even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." (Eph. 2:15.)

He also met with his disciples at their meeting on the first day of the week, John 20:19, and they came together to break bread on the first day of the week, Acts 20:7. They were told

to bring their contributions on the first day of the week. (I Cor. 16:2.)

It is clear that the Jewish Sabbath was done away with; and the Gospel commands no particular day for rest, yet it is clear to all that time should be taken for that purpose. And while it may be an excellent reason for observing the first day of the week, because, the Saviour first showed himself to his disciples after His resurrection on that day, or because the disciples had some of their meetings on that day, or because light came forth on that day, or whether seeking first the kingdom of God and His righteousness is applied to the first day of the week, or whether in contradistinction to those who cling to the old Jewish Sabbath, and carnal ordinances which were annulled, or because the day of Pentecost always comes on the first day of the week, it being the day of the descent of the Holy Ghost on the apostles, and of the first solemn preaching of the Christian religion; "Then they that gladly received his word were baptized; and the same day there were added unto them

about three thousand souls. Consequently the day has been regarded by Christians as especially sacred to the third person of the Blessed Trinity, "The Holy Ghost." Yet none of the above reasons say thou shalt observe a day.

John the Revelator says: "I was in the Spirit on the Lord's day." (Rev. 1:10.) As to what day was meant by "Lord's day," I will give a little history, given to me, and pass on. Ignatius who was appointed Bishop of Antioch, A. D. 69, says: "After the Sabbath," (without any doubt the writer here has reference to the old Jewish Sabbath), "let every friend of Christ keep the Lord's day, the queen and chief of all the days."

But it is not till the time of Justin Martyr, A. D. 140, that we find a distinct account of the observance, his statement is clear and circumstantial to the effect that the Christians were in the practice of assembling for public worship on the first day of the week: he then refers to the resurrection of Christ, creation of the world and light. (Justin Martyr, Apol. 1st 67.)

In the so called Epistle of

Barnabas of the second century, the first day of the week is spoken of as observed with rejoicing in memory of the resurrection. Justin Martyr A. D. 150, says: "And on the day called Sunday all who live in the cities or country gather to one place and the memoirs of the apostles or writing of the prophets are read as long as time permits; then when the reader has ceased the president instructs verbally and exhorts to the imitation of those good things.

The same writer says: "As then circumcision began with Abraham and the Sabbath with Moses, so it is necessary in accordance with the Father's will, that they should have an end in Him who was born of a virgin."

Tertullian (A. D. 160) says: "But if we like them," (the heathen), "celebrate Sunday as a day of rejoicing it is for a reason vastly different from that of worshiping the sun, for we solemnize the day after Saturday in contradistinction to those who call this day their Sabbath." Again, the same writer, in answer to the Jews, say: "The observance of the Sabbath is dem-



onstrated to have been temporary."

Barnabas writing about the middle of the second century says: "Wherever we be, all of us are called by the one name of the Messiah, Christians, and upon one day which is the first day of the week we assemble ourselves together."

The first day in the week is called the Lord's day in the writings of the Apostolic Age. It is so called in the Didache or teaching of the Apostles (Ch. 14) a document older than some of the gospels.

In the Apostles' Constitutions (5:13), in the Recognitions of Clement and many other writings this name (the Lord's Day) is distinctly linked with the first day of the week being also called Sunday or the resurrection day. But it is never used of the Jewish Sabbath, and the term Sabbath is never used of the Lord's Day in the early writings.

The Lord's Day has been observed, not because of Constantine's decree or later council, or popes, but because the Spirit of God so led the apostles and the church to observe this day

from the time of the resurrection on to the present.

The resurrection of Christ was the beginning of a new era of time as well as of new services to be observed in honor to our Saviour, the Lord Jesus Christ; "God having provided some better things for us, that they without us should not be made perfect." (Heb. 11:40.)

According to the German, it was the beginning of the holiday of Sabbaths. (Matt. 28:1.) "Am Abend aber des Sabbaths, welcher anbricht am Morgen des ersten Feiertages der Sabbathen."

(Luthern translation)

"In the evening however of the Sabbath which is toward the breaking forth of the morning of the first Holiday of the Sabbath, came Mary Magdalene and the other Mary to see the sepulchre. (8th v.) And they departed quickly from the sepulcher with fear and great joy: and did run to bring his disciples word." Read the whole 28th chapter of Matthew. And here you will find in connection the Great Commission to His disciples. And that to all nations. Mark says: to

every creature. And he that believeth and is baptized shall be saved. Matthew says how, "In the name (not names), of the Father, and of the Son, and of the Holy Ghost, which can only be done by a triune action. It is not thou shalt do this, but if through faith it is done, salvation is promised. Then we have the ordinances in the church which is the "pillar and ground of the truth," feet washing to represent a cleansing, the Lord's Supper to carry our minds forward to the Great Supper when our Lord will gird himself and serve, then in connection, the Holy communion of bread and wine in remembrance of his suffering and death. For as ye eat this bread and drink this cup ye do show forth his death till he come, but if ye eat not his flesh and drink his blood, (in these emblems), ye have no life in you. A new command I give unto you, that ye love one another." But space will not allow to enlarge on the commands of Jesus here, will only say, they are all important to us; there is the salutation of the Holy Kiss. Nonconformity to the world,

modest apparel, non-swear-ing, not using the law to prosecute our fellowman, leaving the sword put up where the Lord told Peter to put it, to pray the Lord to "forgive us our debts as we forgive our debtors. (Matt. 6:12.) To live peaceably with all men as much as in you lieth. Those with all of Christ's attributes are held sacred by His followers. And in looking for His followers we look for a people that do these things, "knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ and not by the works of the law, "For by the works of the law shall no flesh be justified," (Gal. 2:16). Jesus says: "If ye love me keep my commandments," (John 14:15).

We find the people who are trying to love Him by doing these all important things, are also voluntarily keeping the first day of the week, commonly called Sunday, as the Lord's day. Their cause is worthy. Let us still feel willing to have our lot cast with them, and so regu-

late our lives the best we can wherever duty calls, that every day of the week, first, last and all the time, be consecrated Holy to the Lord.

Aaron Frantz,  
New Carlisle, O.  
—Vindicator.

### BUILDING UP THE CHURCH

W. H. Kinney

I long to see the church work together and not with the world. I would like to see the church be kept pure. Who is to blame if there is evil in the church? I say it is because we are afraid to rebuke the devil. The Lord knows the intents of our hearts and we should not stop for persecutions for they will come. (Matt. 5:10) "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven."

But we see so many of the young members that are weak. They are as new-born babes desiring the sincere milk of the word that they may grow thereby. They are baptized and taken into the church and

then forgotten. The preacher is to teach them after they are in the church for we read in Matt. 28:19-20, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you, and lo, I am with you always even unto the end of the world. Amen."

Thus we understand that there is no blessing in the baptizing unless there is teaching. Neither does God promise to be with them always unless there is a teaching to observe all things. Thus we understand that there is something else to be done to save them besides getting them into the church. We must remember that if they are forgotten after baptizing, they are not taught as Christ has commanded them to be taught. We believe that this is much the reason why the evil comes into the church.

Now we don't lay all the blame to the preacher for we are all to teach. Why, therefore, should we persecute anyone for telling us our faults, when we do that



it shows that we are guilty and have not the love of God in our hearts as we ought. Then it seems we want to do something to spite them or wrong them.

We forget that in Rom. 12:19, we find, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine and I will repay, saith the Lord." We see here that it is better to take our persecutions patiently for if we do there is no cause for them to say that we are a scorner for Proverbs 9:8 says, "Reprove not a scorner lest he hate thee. Rebuke a wise man and he will love thee."

Now if we all would take reproof we would be better and the church would be built up more and our light would shine brighter so that we could boldly say, "The Lord is my helper and I will not fear what man shall do unto me." (Heb. 13:6.) Wouldn't that be a glorious state and then we could be sure that we were pleasing our God and what a reward we would receive. So let us all try more day by day to be patient toward all men. (Thess. 5:14.) And grow more in grace and

knowledge of our Lord Jesus Christ, is my prayer.  
Dallas Center, Ia.

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### PRAYER

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Mary Garman

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Prayer is the conversation of the believing heart with God. It is as necessary for the life of the soul as breathing is for that of the body. As children of God we must live in communion with Him. And we cannot be Christians without prayer. Just as it is necessary that we read the Bible and have God to talk to us, so it is necessary that we pray or talk to God. It should be just as natural for a child of God to talk to the heavenly Father, as it is for an earthly child to talk to its parents.

It is also well for us to remember that we are commanded to pray. Jesus usually takes it for granted that His followers should pray. If we are a follower of Christ we will have a prayer on our hearts at all times. We should pray because we constantly need God's mercy in temporal and spiritual things. We

are told to make our requests known unto God, but we should remember there is more to prayer than asking favors for ourselves. When we pray we should have thanksgiving and praise to God.

Intercession for others, Great men of God, such as Paul and Silas while in prison, Daniel in the den of lions, Jonah in the fish's belly, and many others spent much time in prayer. We should pray because we owe God our thanks for His many benefits. "Every good gift and every perfect gift is from above and cometh down from the Father of light, with whom is no variableness neither shadow of turning." (Jas. 1:17.) We should pray because God has commanded us to pray. "Watch and pray that ye enter not into temptation: the spirit indeed is willing but the flesh is weak." (Matt. 26:41.) God has promised to hear us when we pray. "Call upon me in the day of trouble, I will deliver thee and thou shalt glorify me." (Psa. 50:15.) "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. For every one that asketh

receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." (Matt. 7:7-8.)

We should live in constant communion with God and always be open toward Him. We think of different times when we have special need of prayer; for example, we should pray when in danger. When Christ and His disciples entered into a ship, a great storm came up. He was asleep. His disciples awoke Him saying, "Lord save us, we perish." "And behold, a woman of Canaan came out of the case coasts and cried unto him saying, Have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a devil." (Matt. 15:22.) "The prayer of faith shall save the sick and the Lord shall raise him up. And if he have committed sins they shall be forgiven." Jas. 5:15.) "Turn thee unto me, and have mercy upon me; for I am desolate and afflicted. The troubles of my heart are enlarged. O bring thou me out of my distresses." (Psa. 26:16-17.) We want to think whom we should pray for. "Praying always with all prayer and supplication in the Spirit

and watching thereunto with all perseverance and supplication for all saints." (Eph. 6: 18). "I exhort therefore that first of all supplications, prayers, intercessions, and giving of thanks be made for all men." (II Tim. 2:11.)

We should pray for friends and foes. "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." (Matt. 5:44.) We should also pray for the poor, the rich, the afflicted and tempted, and the church. Our prayers should be the sincere utterance of our hearts. We should not pray to be seen or heard of men. It is not always the lengthy prayer that counts. The Lord hears us if we cannot utter words; He hears a groan. We should pray in faith, believing that God will answer our prayer for Jesus' sake. "Confess your faults one to another and and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." (Jas. 5:16.) If we do not pray in faith, we shall not be heard.

(James 1:6-7.)

God answers the prayers of the believer. Those who ask and receive not have either asked amiss or have not asked in faith. (James 4:3. "If we ask anything according to his will he heareth us." (I John 5:14.) Sometimes we may think He is not going to answer at once. He may want to try our faith and patience to see whether we are faithful. We think of the Lord's prayer in Matt. 6. It is the Lord's prayer because Jesus Christ gave it on the Mount of Olives.

"Depend on Christ, thou canst not fail;

Make all thy wants and wishes known.

Fear not, His merits shall prevail;  
Ask what thou wilt it shall be done.

"Prayer an answer will obtain,  
Though the Lord a while delay;  
None shall seek His name in vain,  
None be empty sent away."

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### LIKE PEOPLE LIKE PRIEST

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J. A. Leckron

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In studying the above subject we believe we can apply it very well to this present day trend in which we live and in the Dunkard



Brethren church. There is much to be said on this subject, so much in fact we scarcely know where to commence. In Hosea 4:9 we have the following: "And there shall be, like people, like Priest: and I will punish them for their ways, and reward them their doings." See also Isa. 24:2, "And it shall be, as with the people, so with the priest; as with the servant, so with the mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him." Also see Jer. 5:30-31, "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" The foregoing scripture was given in the time of the children of Israel, but can it not be applied in a way to the people, and the ministers and elders of the church today? If all of the elders in the Dunkard Brethren church would preach the full gospel as it is written, and commanded, there would be no need of

this question coming up.

The trouble is, there are too many babies in the church; that is, they are not fed on the meat of the word; but on milk, and it is likely that the minister or elder is not out of the milk stage yet. Like people, like elders, and too, it may be we have too many seat warmers, that the people go to church to see and be seen, or to sleep, possibly because the sermon is not interesting. But if the elders were filled with the Spirit of God, with as much energy as some use in other things, then they might wake people up to their sense of duty. We cannot sit at ease in Zion, but we must work at the Lord's work as though we meant it.

We of the Dunkard Brethren church should be ashamed to be so loose on some things that even the sisters have to tell the brethren what they should do in regard to letting their beards grow; but it is like people, like priest. The members think, well there is so and so, an elder or a minister who is smooth faced, so why should I let my beard grow? Now to be honest, why is it that so many of the

brethren in the Dunkard church shave off their beards? Is it because they are not satisfied with the way God made them, but like elders, like people in the church?

If you want to know what class you are in by shaving off your beard so you look like a woman in the face (effeminate), then turn to I Cor. 6:9-10. And when God made man, he surely made him with a beard, for he said he made him in his likeness and in his image, and does any one in the Dukard Brethren church believe that Christ was a smooth faced man when he grew to manhood? We hope not.

There are many more items that could be brought up under this subject, and one of them is the silence of women in the church, and we have entirely too many elders and ministers in the church who tell the sisters that Paul did not mean what he said, thereby causing dissension in the church. Just recently I read a letter from a good young sister who wants to live up to the commandments of the gospel, and is discouraged by ministers telling her she need

not keep silent.

What will the answer be in the great day of judgment to those who discourage sisters who want to obey the word of God. Our prayer is that they will get their eyes open to the truth and not discourage those who are in the right way. Remember the subject, "Like people, Like priest."

130 West School St.,  
Anderson, Ind.

## NEWS ITEMS

### NEWBERG, OREGON

The Newberg Dunkard Brethren met in regular quarterly council June 29th at 2 p. m. In the absence of our elder, E. L. Withers, Elder J. A. Reed took charge of the meeting. Not much business came before the meeting.

The treasurer's report was given and the meeting was closed by singing and prayer by Elder Galen Harlachner.

The writer has received several inquiries about Newberg and the country round about. We are always glad to recommend our country to anybody who might be interested. We can raise almost anything here except tropical fruits. Some of the industries are dairying, fruit raising, poultry farms, hops, filberts, English walnuts, hay, grain, etc. We sure would be glad to wel-

come any of our new members who wish to change location as we need more workers here at Newberg. It is hard to get people interested in the good old gospel way these days, so we will just have to depend on the faithful few to carry on the Lord's work. Let us all be faithful and strive a little harder to gain souls for the kingdom.

Mollie Harlacher,  
315 W. Sherman St.,  
Newberg, Ore.

### ELDORADO, OHIO

We met for regular quarterly council at 2:00 p. m. June 16th.

Our elder, L. W. Beery opened the meeting by reading from the book of Ecclesiastes and commenting upon same, presenting the thought that we all have work to do, and Christian living is a full time job, as long as we have life in this world. Bro. Beery then led in prayer and moderated the business meeting.

All business was disposed of in a Christian manner.

Bro. Virgil Troutwine led in the closing prayer. We sang hymn No. 81 for a closing song.

We ask an interest in the prayers of all the faithful, that we though few in number, may let our light shine so brightly that we be an influence for good in our community. May we all do our part to make of the Dunkard Brethren church a great soul-saving institution.

We welcome others of like precious faith to come worship with us whenever possible.

Charlotte Weaver, Asst. Cor.

### NOTICE

Announcement of the series of meeting that is to be held at the Pleasant Ridge congregation, commencing August 19, 1945, and close with a Harvest meeting September 2, 1945.

Bro. Theo. Myers of North Canton, Ohio, will hold the meetings, but if Bro. Myers is not able, Bro. B. F. Lebo of Carlisle, Pa., will take his place.

A hearty invitation is to all to attend these series of meetings. May the Lord bless us that these meetings will be a success and souls may be added to the church.

Our love feast, June 1, 1945, was well attended, which about 130 members surrounded the Lord's table.

Pray for us that we may all be true and faithful until death.

H. A. Throne, Cor.  
Pioneer, Ohio.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

### DUTIES OF A CHRISTIAN MAN

Alma Meade

In Genesis 1:26, "God made man in his own image." (Gen. 2:7) "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."



(Gen. 2:18) "And the Lord God said it is not good that man should be alone; I will make him an help meet for him." Please read the whole second chapter, it is good to read.

In verses 21 and 22 he forms an help meet from one of man's ribs and Adam called her woman. Right here I would like to say a few words. Sometimes we hear remarks passed after a man's wife dies and he marries another woman before they think he should, but from the very beginning "God said it is not good that man should be alone," he needs a help meet. God said so.

In I Cor. 11:3, "Let every man have his own wife. (I Cor. 11:3) "But I would have you know that the head of every man is Christ." (I Cor. 12:7) "But the manifestation of the Spirit is given to every man to profit withal. Every Christian man don't have the same gift, but their gifts differ but all by the same spirit."

(I Cor. 14:20) "Brethren be not children in understanding howbeit in malice be ye children, but in understanding be men."

We are told here that we should not act as children in understanding, men should understand much better than a child, but in malice men want to be men but Paul tells them that is the time to act as a child."

(I Cor. 15:47-49) "The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy such are they that are earthy: and as is the heavenly, such are also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Please read to the 58th verse.

"Therefore my beloved Brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." This is a broad statement if studied correctly. (II Cor. 8:12-15) "For if there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not. For I mean not that other men be eased, and ye burdened. But by an equality, that now at this time your abundance may be a supply for their want,

that their abundance also may be a supply for your want; that there may be equality. As it is written, he that had gathered much had nothing over and he that had gathered little had no lack."

How about this brethern, he's talking to the brethren or (men). Do we lack or do we see others lack and have over abundance. Providing for honest things not only in the sight of the Lord, but also in the sight of men. (I Cor. 10:24) "Let no man seek his own but every man another's wealth. How do the Christian men of today measure up?

(Gal. 6:1-3) "Brethren if a man be over taken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself."

Does God say if a man be overtaken in a fault, go and tell the whole world and make him as black as you can? God forbid. Do we try to bear one another's

burdens or do we think we have enough with our own? I often heard the remark of some brother digging a ditch for some other brother, but he fell in himself. How true when a man thinks himself to be something, but God reveals he is nothing, and only deceives himself.

(Eph. 4:24-28) "And that ye put on the new man which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbors: for we are members one of another. Be angry, and sin not, let not the sun go down upon your wrath." Brother do you carry a little anger in your heart over night? Does it pay. "Neither give place to the devil." This can be done in so many, many ways. "Let him that stole steal no more; but rather let him labour, working with his hands the things which is good, that he may have to give to him that needeth."

Let him labor working with his hands the thing which is good. Brethren how about you, war workers, is the thing you are doing good? That you may have to give to him that needeth.

This is almost impossible. Some will say, I need it all for myself, I can't help them in need. Did Paul say this to the Ephesians just to talk or did he mean it? I believe he meant every word and brethren beware, be careful. (Eph. 5:25) "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; so ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For this cause shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh. Nevertheless let every one of you in particular so love his wife even as himself." What a wonderful husband such a man must be—for myself, I have the first one to see that measures up to this scripture. You say, sure I love my wife, but Oh! the many broken hearts and sorrows through unkind words and mistreatment. A wife is the weaker vessel and should be treated as such. I often hear remarks from so-called Christian men about their wives, talking about their own flesh in a manner not pleasing to God

and as it were trampling on her heart with both feet, bleeding and broken never to be repaired; when a heart is broken only God can soothe the aches and pains.

I say brethren, take warning, perhaps some day you may have to face some of the harsh remarks that you have said about your best friend on earth.

(Eph. 6:4) "And ye, fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Now this responsibility is put upon the father—how often he fails, and lets mother do all.

When I was a young girl in another congregation I often heard the remark by outside people that the plain people had the worst behaved children in services than any other church. Is it because you fathers want to be too good to them? You know we read in the scripture to use the rod, but some fathers think it is wrong to whip their children. God tells them to bring them up in the nurture and admonition of the Lord.,

(I Tim. 3:1) "If a man desire the office of a bishop,



he desireth a good work. A bishop or elder then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach. Not given to wine, no striker, not covetous; one that ruleth well his own house, having his children in subjection with all gravity. For if a man know not how to rule his own home, how shall he take care of the church of God."

Did we help to put such elders in office? or doesn't it matter these days what kind of an elder rules? Ruling his own house well. Does that mean that he should, as it were, use worldly rule and have his wife and family just to cater to his liking? I say no, but with Godly fear and love and kindness. Not greedy of filthy lucre. How do all our officials measure up on this statement, does it take a man of means to be an elder? God forbid, because the love for money is the root of all evil and causes many troubles and heartaches that is why God don't want his people to be greedy of filthy lucre.

Deacons and ministers are supposed to be the same and must have wives that are grave, not slanderers, sober, faithful in all things. That is a broad statement.

I recall years ago some wives of officials always were telling things that happened in the church and that way it leaked out into the world for gossip. God forbid that any preacher, deacon or elder's wife in the Dunkard Brethren church should be guilty of such an offence as it is not according to God's teachings.

(Thess 3:1-2) "Finally brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: And that we may be delivered from unreasonable and wicked men, for all men have not faith."

Bernville, Pa.

#### SENTENCE SERMONS

We can conquer fear by love and faith.—I Cor. 15: 26.

The Christian is to let his light shine. Does foolish talk help your light shine or does it make your light darkness?

The best way to get the most out of life is to learn to get along with people. And the best way to get along with people is to like them.

With sorrow's cup filled to the brim, and even friendship's light grown dim; 'twas all to draw thee close to Him, as thou shalt know hereafter.

#### ADULT SUNDAY SCHOOL LESSONS

- July 1—Temperance. Pro. 23:1-35.  
 July 8—Exod. 29:1-30.  
 July 15—Exod. 29:31-46.  
 July 22—Exod. 30:1-38.  
 July 29—Exod. 31:1-18.  
 Aug. 5—Exod. 32:1-29.  
 Aug. 12—Exod. 32:30-35; 33:1-23.  
 Aug. 19—Exod. 34:1-35.  
 Aug. 26—Exod. 35:1-35.  
 Sept. 2—Exod. 36:1-38.  
 Sept. 9—Exod. 37:1-29.  
 Sept. 16—Exod. 38:1-31.  
 Sept. 23—Exod. 39:1-32.  
 Sept. 30—Exod. 39:33-43; 40:1-21.

#### PRIMARY SUNDAY SCHOOL LESSONS

- July 1—Jesus Denied. Matt. 26: 57-75.  
 July 8—Jesus Crucified. Jno. 19: 1-24.  
 July 15—Events After Jesus' Death. Matt. 27:51-66.  
 July 22—The Resurrection of Jesus. Matt. 28:1-15.  
 July 29—Jesus' Last Message and Ascension. Acts 1:1-11.  
 Aug. 5—The Fiftieth Day After

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 Aug. 12—Three Thousand Baptized.  
 Acts 2:22-47.  
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 Acts 3:1-16.  
 Aug. 26—The Fate of Annanias and Sapphira. Acts 5:1-11.  
 Sept. 2—Stephen Stoned to Death.  
 Acts 7:1-60.  
 Sept. 9—Philip, Simon and the Ethiopian. Acts 8:1-40.  
 Sept. 16—Saul and the Light From Heaven. Acts 9:1-19.  
 Sept. 23—Peter, Aeneas and Dorcas.  
 Acts 9:32-43.  
 Sept. 30—Peter and Cornelius. Acts 10:1-48.

# BIBLE MONITOR

Vol. XXIII

September 1, 1945

No. 17

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## PRECIOUS PROMISES

### Part 3

As we are thinking of these exceeding great and precious promises of the word of God to which Peter refers in his inspired writings one wonders, what caused Peter to think of these things? It is evident that these matters were uppermost in his mind. They meant so much to him that he felt constrained to testify of them. This is an indication that Peter had experienced a personal contact with these precious truths of the word of God, had tasted of the heavenly gift, had become a partaker of the Holy Ghost and had tasted the good word of God, and the powers of the world to come. In other words, Peter had an actual experience in an application of the word God in his own body

and life and had felt the saving, regenerating and keeping power of God in accordance with what the word of God promised. He could speak of those promises as being exceeding great because he knew from experience what was accomplished in his own life.

Then too, why did Peter refer to them in writing to those of like precious faith? Was it not to strengthen and establish them in faith? Certainly this unerring testimony would remove any doubt as to the soundness and completeness of the gospel of Christ. It had produced soul-saving results with Peter and all others who had accepted it and had been sufficient for every need, so there was no cause for question or doubt. Also, it was doubtless to comfort and strengthen them in seasons of severe



trial when sorrows and troubles would come. Was there any thing to fear since they had committed their lives into the care and keeping of their Lord? Had he not promised to keep and provide for them at all times? "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to hear it." (I Cor. 10:13.) This also is a warning; temptations will come and we should be on the alert lest we be deceived and led away with the error of the wicked one. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." (II Peter 3:17.)

While thinking of these matters which meant so much to Peter and the early church, should we not consider what it means to us? The message of Peter was "to them that have obtained like precious faith," so if we, even in our day have, through the gospel of our

Lord Jesus Christ layed hold of the faith once for all delivered to he saints, the message of Peter is ours, these exceeding great and precious promises are ours and we are a part of that invisible and eternal kingdom of our Lord Jesus Christ who is King of kings and Lord of lords.

How then can we use these promises of the word of God to our advantage now? Is it not by laying hold upon them in faith believing and looking to the Lord for the fulfillment of them in our lives and experiences? The true Christian life is one of actual personal contact and experience with the power of God. This alone can be had through implicit faith and complete surrender of self in obedience to the gospel of Christ that reaches out into minute detail in every avenue of life.

It is by laying hold of these exceeding great and precious promises that we can overcome the world and all the forces of evil, escape its corruption and become partakers of the divine nature which brings us into the church of Jesus Christ and into favor and fellow-

ship with God. Should it not be a matter of rejoicing to us that in these dark days of the world we have this glorious provision that our God has made for us, upon whom the ends of the world have come, that we can bear a living testimony to the saving grace and keeping power of God even unto the end of the world.

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ." (I Cor. 15:57.)

#### CPS NEWS ITEMS

Lewis B. Flohr

**Discharges.** The system of discharges for CO's, as worked out by the Selective Service to parallel the armed service discharge plan as near as possible, has been delayed, perhaps indefinitely.

**Cause.** A move in congress to make different requirements than those worked out by Selective Service in planning to start discharging CO's soon.

**As the law now stands,** all are to be discharged within six months of the date war is declared ended.

**Statistics.** June 15, 1945, there were 4,061 COs in base camps, and 4,305 in special projects, which include assignments to work on dairy farms, etc. At that date 204 COs were in the process of being assigned. The Dunkard Brethren have 25 in CO service, and 2 being assigned. Five of these have dependent receiving help.

**German COs.** It was rumored some time back that there were German COs; this has now been confirmed. The American army discovered a German camp for conscientious objectors, containing 41 survivors. The camp also served as a crematorium! A Dr. Maurer, head of the Socialist party in pre-war Vienna, Austria, himself an internee, reported the camp at Buchenwald had contained 1,200 religious pacifists. These were repeatedly offered their release if they would join the army; of 800 offered release, 3 accepted. In a camp for women COs, a similar offer of release was made, if they would renounce their faith and give the Nazi salute; few recanted.

**Dairy heard testers.** In Maryland, in an impartial

## BIBLE MONITOR

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West Milton, Ohio, Sept. 1, 1945

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L. W. Beery, Union, Ohio, Editor. Subscriptions should be sent to the publication office, 2-4 South Miami Street, West Milton, Ohio, or to the Editor, Union, Ohio.

Theo. Myers, North Canton, Ohio, Assistant Editor.

Ray Shank, Mechanicsburg, Pa., Associate Editor.

James Kegerreis, Strausstown, Pa., Associate Editor.

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test, eight out of the ten best dairy herd testers were COs assigned from camp on testing work.

CO prison parole. A boy of 17 killed another boy in a fight in 1926; served 5 years of the sentence for manslaughter, and was paroled. He refused to enter the armed service when drafted, and was tried for violating the Selective Service law. He pleaded guilty, saying, I am a conscientious objector because I cannot kill again. Strange indeed! The law

sent him to the penitentiary because he had killed unintentionally; tried on this occasion because he refused to engage in legalized killing, that is legalized by this world.

Army lieutenant's conscience. An army lieutenant resigned because his conscience would not allow him to go on. He said: "My case is quite different and much more fortunate than that of an enlisted CO. A private can be placed in a combat unit and forced to stay there; his only recourse is to refuse to obey and thus suffer court martial. An officer holding CO views can 'pollute,' if we can consider God's truth from the military point of view—the minds of many men. He therefore is highly undesirable in any military organization."

Navy lieutenant's case. A navy doctor holding the rank of lieutenant, having conscientious objections, especially brought to a head when he and his corpsmen were to be armed with automatic pistols and rifles, which he thought to be in violation of the Geneva convention and his own conscience, was assigned to hos-



pital work in the United States. (The Geneva convention, an international organization, decided what things were not to be engaged in, in war and one of them was the arming of the military hospital staff.)

Vienna, Va.

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### CORRECTION

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In July 15, Monitor, P. 3, under "Paul teaches the propriety of the veil," 1st paragraph, for "uncovered," you have covered. And in June 15 Monitor, P. 5, under section VII, paragraph two, read: "Astronomical calculation shows that in A. D. 30, the 15th of Nisan fell on Friday, perhaps also in A. D. 33." Such blunders on the part of the proof reader is indefensible. Besides it makes a wrong impression upon the reader, and causes unfavorable criticism of the writer.

Editor's Note—Occasionally we are reminded of the fact that some serious blunders are made by the editor, who is also the proof reader of the Monitor. We take all such criticisms kindly and with due humility. The fact that these

mistakes occur frequently has one good effect. It keeps the editor from becoming elevated as to his abilities in punctuation, grammatical construction and alertness in recognizing accuracy of scriptural quotation and historical record.

We do regret that such mistakes as the foregoing do appear in the Monitor but so far have not been able to avoid them. Your unworthy servant has from the beginning, insisted that he is not qualified for a work of this kind; nevertheless we have tried to serve as best we can with our limited abilities. We have appreciated the kindness and forbearance of our contributors and readers and pray you will bear with us until the Lord shall raise up some one else better qualified to take over this work. In the meantime notify us of any corrections due and we shall gladly make them.

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### BRETHREN IN CIVILIAN SERVICE

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Lewis B. Flohr

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The following list of CPS assignees' addresses is as

near correct and complete as the information in my hands warrants. Please let us know of any corrections:

Albert Arnold, Grottoes, Va., CPS Camp 4.

Gilbert Harris, North Fork, Calif., CPS Camp 35.

D. Paul Reed, Luray, Va., CPS Camp 45.

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Harold Reed, Powellsville, Md.

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Benj. E. Kessler, Jr., P. O. Box 56, Howard, R. I.

Frank D. Shaffer, Denison, Iowa, CPS Camp 18.

John J. Carpenter, Medarysville, Ind., CPS Camp 28.

Denver Benj. Rupp, Powellsville, Md., CPS Camp 52.

Eugene L. Kendall, Hagerstown, Md., CPS Camp 24.

Orval Rounds, Bowie, Md., CSP Camp 34.

Raymond A. Stout, Waldport, Oregon, CPS Camp.

Stanley L. Martin, Sykesville, Md., CPS Camp 47.

Walter W. Bird, Dayton, Ohio, CPS Camp 70.

Floyd J. Haldeman, Independence, Iowa, CPS Camp 137.

Chelsia A. Stout, Dairy Farm Project, Delhi, New York.

Paul D. Blocher, Glendora, Calif., CPS Camp 76.

Virgil A. Smootz, Lapine, Oregon, Camp Wickiup.

Lloyd B. Reed, Fort Steilacoom, Washington.

The following have been certified for assignment to CPS camp, but the camps to which assigned have not yet been reported to me:

Harry A. Shuman, R. 3, Carlisle, Pa.

Reinhold Orrie Gunderman, R. 2, Goshen, Ind.

—Vienna, Va.

## THE RESPONSIBILITY OF TRAINING CHILDREN

J. S. Shoemaker

Train up a child in the way he should go; and when he is old he will not depart from it. (Prov. 22:6.)

The proper training of children is a supreme duty enjoined upon all Christian parents.

Few parents are conscious of the great responsibility resting upon them in the matter of training children. The greatest mission a parent can perform in this world is to train the child for a life of usefulness. (The future of the State and church depends largely upon

the principles taught and instilled into the minds of the rising generation). The great work must necessarily be done by Christian parents in Christian homes. We tremble to think of what may be the moral and religious condition of the world in the next generation, if parents of the present age fail to give their children the proper training.

Those who truly love their children, will train them up, not in the way they would go, but in the way they would have them go.

Children are living jewels, given to us by a loving Father, who requires us to polish them into brightness, that they may eventually shine with Him in glory.

The mother wields the greater influence over her offspring. This being true she needs divine wisdom and guidance to faithfully perform her great duty of training her child for a life that may prove a blessing to itself and others. It was faith unfeigned, coupled with early godly training, on the part of the mother and grandmother of Timothy, that made him a noble Christian worker.

The mother may impart

to the unborn child certain traits of character which will in after years have a tendency to develop, either into noble Christian manhood or womanhood, or lead into channels of sin most degrading. This being the case mothers should at all times be deeply pious, and exercise a spirit of patience, kindness and Christian fortitude—keeping the heart and mind pure, and free from all passions, desires and lusts which in any way might have an injurious effect upon the character of their offspring.

Observation teaches the sad fact, that many who have through the grace of God chosen the way of life, have had a continuous warfare and hard struggle against certain passions and evil propensities, which have come to them by inheritance. Had the parents been conscious of what the effect of their indulgences would be upon their offspring, they undoubtedly would have used restraint and thus counteracted the evil effects to a greater or less degree.

The mother's character, example, teaching, training usually fixes the destiny of the child. There are, how-



ever, exceptions to this rule. From the Christian home (which seldom exists without a Christian mother) flow forth the streams of faith, love, virtue, and purity, to refresh the arid and parched deserts of a sinful world. With but few exceptions, the men who have been the greatest blessings, to humanity, were men who had good mothers. Dr. Cuyler says, "I doubt if I would ever have been drawn to the service of Christ but for the faithfulness of that home preacher who rocked my cradle. At the starting point of nearly every minister's life there stands a Christian mother." It is a true saying, that "One good mother is worth a hundred schoolmasters."

A wicked mother is one of Satan's worst agents to lead souls to ruin. It is said that Byron's mother was proud, illtempered and violent, from whom he inherited the evil propensities which ended his short, passionate, profligate life. Nero's mother was a murderess. History records the terrible legacy left him by his mother.

While the mother has the greater influence over the child, yet both parents are

responsible to God for the moral and religious training of their children. God's blessings or judgments are meted out to parents and their posterity, according as they have discharged their duty. God blessed Abraham and his posterity. Why? Because he was faithful in the training of his children. God said, "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." Note the contrast in the case of Eli: "For I have told him that I will judge his house for the iniquity which he knoweth, because his sons made themselves vile and restrained them not." (I Sam. 3:13.)

Early training is more effective in fixing the child's character than most parents are aware of. When the ground is moist and mellow, the good seed should be sown. It seldom finds a lodging place after the soil becomes dry and parched. The twig should be bent while it is young and tender. It is impossible to bend and

straighten it after becoming a tree. When the stream is small its course can be easily changed, but not after it becomes a river.

The same rule holds good in training a child. From its earliest infancy the child should be taught instant and unhesitating obedience. The first thing necessary is to conquer the child's will, or stubbornness; and require of it absolute submission. To teach or inform the mind or understanding of the child necessarily takes time, and is accomplished by degrees as the child can bear it; but the conquering of the will is a thing that must be accomplished at once, and the earlier the better. By neglecting timely correction along this line, the child acquires a stubbornness and obstinate disposition which is seldom if ever conquered. It is cruel on the part of the parents to allow the child to form the habits, or traits of character which they know must afterwards be broken for their own good and for the good of others. The mother of John Wesley said, "Self is the root of all sin and misery, so, whatever cherishes this in children, insures their after wretched-

ness and irreligion; whatever checks and mortifies it, promotes their future happiness and piety." The parent who studies to subdue self in his child, becomes a co-worker with God in preparing it for a life of usefulness. The child that is taught to submit to the will of his parents, will the more readily submit to the will of God when it is grown.

Children are close observers, and are ready to imitate our words and actions whether they be good or bad. Boys often take long strides in order to walk in their father's footsteps. Girls watch mother carefully, and eagerly try to do as mamma does. This being the case, parents should be very careful of their example. To teach by precept is necessary, but to teach by example is more so, because more effective.

For the reader's consideration we herewith offer a number of "do not" suggestions to parents, especially to mothers.

1. Do not allow children to become peevish or throw themselves into a fit of screaming and kicking if their wishes are denied. The rod of correction, if rightly

administered, is a sure cure for this ailment.

2. Do not punish your child for any misconduct when you are angry. To punish a child simply to give vent to your passion is injurious both to yourself and child. Be firm, yet discreet and gentle while administering correction, and your child will love and respect you.

3. Do not fail to fulfill every promise made to your children. Never make a promise unless you are quite sure you can fulfil it. If you fail to keep your word with your children they will lose confidence and respect for you.

4. Do not give your children anything because they cry for it—absolutely nothing, great or small. They will soon form the habit of whining and screaming for everything they want—because they know it brings victory.

5. Do not tease your child, neither make mention of its cunning remarks to others in the child's presence. It is one way of making the child vain and conceited.

6. Do not allow your child to disturb the minister or

annoy the congregation by permitting it to talk or run about during Sunday school or church services.

7. Do not adorn your child's body with vanities which you could not conscientiously put upon yourself. Mothers who do this are guilty of a twofold sin: (1) Teaching the child to become vain and proud; (2) Hypocrisy—pretending by their own appearance to be humble, when in reality they are proud at heart.

8. Do not allow your child to waste all its childhood days in play. Teach it to work as soon as it is able, suiting the work to its size and age. The child needs to develop in physical strength, and should be taught to become useful rather than ornamental.

9. Do not allow your daughter now in her teens to lie in bed while you prepare breakfast and do the kitchen work. It will mean ruin to yourself and daughter, and afterwards a sad disappointment to someone in search of a good housekeeper and homemaker.

10. Do not get the popular, though mistaken idea, that in order to become an accomplished young lady,



your daughter must have a college education, be an able pianist, and efficient in doing all kinds of fancy-work. These accomplishments cannot bring real sunshine into the home. An obedient, dutiful, helpful daughter who has added to her education the art of cooking, baking, sweeping and washing has the necessary qualifications for making the home an earthly paradise.

Having directed my talk principally to mothers, we now conclude with a few remarks to both fathers and mothers:

1. Always stand together and be one in mind, purpose and effort in the training of your children, and God will bless your work.

2. Teach your children to be truthful, kind, courteous and morally pure, also to be industrious, tidy, economical, and above all, to reverence God and holy things. To be effective these things must be taught by example as well as by precept.

3. Never criticize the minister or any other Christian in the presence of your children. Rash and thoughtless criticism on the part of parents has caused many a

child to become irreligious and skeptical.

4. Be sure and take all the children with you to Sunday school and church services every Lord's day. Teach them to love and reverence the Lord's sanctuary.

5. Pray with and for your children daily. Never allow any work or company to interfere with your daily family devotions.

6. Read and expound the Scriptures to your children in a way that they may understand its truths, and be led to accept its teachings, and claim its life-giving promises.

7. Provide your children with plenty of good moral and religious literature. Their characters will be molded more or less by what they read. Never allow anything of a trashy nature to enter your home.

8. Look well after the associations of your children. Never permit them to become associated with any one who may be of questionable character. Pure society tends to purity of life, which is of more value than rubies and fine gold.

May we, day by day, faithfully discharge every known

duty toward our children. Great and glorious will be the results which eternity alone will reveal in full after we have gone home to reap our reward.

—Selected.

### HUMILITY

Mabel Wells

Be ye clothed with humility. Also we are to humble ourselves under the mighty hand of God.

Some folks may have grim and terrible thoughts of God. Some are beaten and burdened by a crowd of cruel fears and anxieties.

To know God is to love Him, to love Him is to obey Him, and He would have us cast al our care upon Him for He careth for us. We are to find our refuge under God's almighty hand and to find our rest in His loving care.

Some think to humble ourselves is to be forced to an unwilling surrender, and hard necessity of submission. With our gracious Father, to humble is not to humiliate. The true and best humility is that which love wins from us as the

sunshine and soft breath of spring woo the flowers from their hiding place.

God loves us into humility. I love this thought and spent much time meditating upon it. "God loves us into humility." After turning it over and over in our mind we call to remembrance the days before we yielded our heart to the Lord. A dear one always seemed to stand by. We'll never forget how thoughtful she was, how she just seemed to know our every need. And once she saw it she soon came with hands full of the very things we so much needed. It very often went beyond our need. Many a time the tears came fast when she departed. Why? She loved us into humility. We knew we were far from worthy of this love and devotion.

Now God will use His children for a purpose. Love never fails. It just cannot fail. God loves us into repentance by the humiliation of the heart. Know ye not the goodness of God leadeth thee to repentance? Love brings self-abasement. That sweet, gentle, tender, compassionate love of God gives us that humble state of mind, a sense of our unworthiness.

A sense of deep humiliation. A broken and a contrite heart which is pleasing sacrifice. Self-abasement is that which has been won, not forced to. What a difference when the heart in such humility kneels before God. That heart bursts forth in a prayer of gratitude and thanksgiving and adoration to a God who is recognized as a kind Heavenly Father, and is content to remain low at his feet. Then God hardly humbles us to humiliate us or put us to shame but rather to get us into a position or state of submission where he can reveal Himself to us as the one whom we should fully trust and depend entirely upon.

What has given the child of God more anxiety and fear than sin. "Once Peter cried in the Lord's presence "Depart from me, O Lord, for I am a sinful man." Peter felt so sinful he was unworthy to be in the Lord's presence. But God would have us know that He has made provision for this, by sending His only Son, who bare our sins in his own body on the cross. He gave Himself willingly to die for us.

This great love led Paul on and on. By this tender love his faith grew stronger and stronger. By it's gentle wooings he came to the place where such confidence and truth in God made him say, "I know, whom I have believed, and am persuaded (won to believe), that he is able to keep that which I have committed unto Him against that day." That strong confidence was without a doubt. Later he sums it up, that his experiences in the love of God were such that he said, Who shall separate us from the love of Christ? Tribulation, those severe troubles and trials. Distress, stripping life of all that gladdens its. Persecution which led him to prison and torture. Famine and death with its terrors. That inward struggle of the soul with unseen influences, legions of principalities and powers that fought against him?

Turning from it all he glances upward. One sight of that face, one whisper of the Master's love, the grace that brought the rapture of pardon. Through all, the heart within him bursts forth in rapturous triumph. In all these things we are



more than conquerors through Him that loved us, for I am persuaded (notice, he had been won by the love of God who was with him, who never failed him by his very present help in time of trouble).

The wooing of the Spirit whose pleadings were successful and we believe had free course in the life of Paul. These three great personalities, the Father, the Son and the Holy Ghost all working together influenced and convinced and won over and we feel even urged Paul to come to this final decision. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor life, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Near the close of his life he said it all worked together for his good.

David also said, Thy gentleness hath made me great.

Would to God, each one who names His name would recognize this wonderful

love. That it would so bend the heart, melt it into humiliation and bring forth humble obedience, that it would be, so recognized, so felt, that even the heart would be tuned for the slightest whisper. Love cannot, simply cannot fail. If each one of us would give forth to others, the same gentle love that Christ has given to us, first to the brethren or those who are of the household of faith. Jesus said, as I have loved you ye should love one another that all men will know that we are truly His disciples. So it seems to me if we love as we ought souls cannot help but be won and God's kingdom enlarged even in these last days.

O Lord, how happy should we be  
If we could cast our care on thee,  
If we from self could rest;  
And feel at heart that One above,  
In perfect wisdom, perfect love,  
Is working for the best!

Sister Mabel Wells.

#### UNLESS THERE'S LOVE

Though tongues of men in speech  
surpass,

Unless there's love, it's sounding  
brass;

Though faith a mountain may  
remove,

Unless there's love, God can't ap-  
prove.

Though gifts be laid at poor man's  
door,  
Unless there's love, God asks for  
more;  
Though sacrifice be freely made,  
Unless there's love, the debt's not  
paid.

Unselfish love to'ard God and man,  
Helps carry out God's glorious plan;  
Love doth forbear, love envieth not,  
With wrong love never casts its lot.

Love's not for self, seeks not its  
own,

For bread it offers not a stone;  
It would all souls from sin release,  
And give the world God's saving  
grace.

L. M. Zimmerman.

### HE GIVETH MORE GRACE

Annie Johnson Flint

He giveth more grace when the  
burdens grow greater,  
He addeth more strength when  
the labors increase;  
To addeth affliction he addeth his  
mercy,  
To multiplied trials, his multiplied  
peace.

When we have exhausted our store  
of endurance,

When our strength has failed ere  
the day is half done;  
When we reach the end of our  
hoarded resources,  
Our Father's full giving is only  
begun.

His love has no limit, his grace has  
no measure,  
His power no boundary known  
unto men;

For out of his infinite riches in  
Jesus,  
He giveth and giveth and giveth  
again.

Selected by Zora Montgomery.

## NEWS ITEMS

### NOTICE

The Dallas Center church expects  
to begin a revival meeting August  
19th, the Lord willing. Bro. Melvin  
Roesch from Ohio, is to be the  
evangelist.

We would appreciate your prayers  
in our behalf at that time. The re-  
vival will close with a love feast  
September 1st. Come all who can.

Ethel Beck, Cor.  
Dallas Center, Iowa.

### ASTORIA, ILL.

We of the Astoria congregation  
feel greatly blessed this season. In  
spite of many restrictions on travel,  
our people have been favored and  
privileged to meet often. We try  
to meet twice each month, and so  
far have enjoyed fairly regular  
services, since the winter months  
have given way to more pleasant  
weather conditions.

Several times we met for our  
services in homes of members and  
each time, interested neighbors and  
friends were present, giving us a  
greater challenge and courage to  
go on in our work for the Master.

For we cannot expect others to  
leave the world and its shallow

ways, if we do not live up to our own teachings. Surely the Christian man and woman never had a more blessed opportunity to let their light shine, as they do in these troubled days.

On June 17th, we were invited to hold services in the home of a neighbor. An aged man and his companion who now, after having raised their family and enjoyed the fruits of the soil, have nothing more to fill the long hours. As far as is known, neither profess any kind of religion. After having attended a number of our meetings, first from natural curiosity, then a growing interest, they asked if we would come to their home. In due time we met there and it pleased them very much. They both show a keen interest in our way of belief and since their lives have been spent in the ways of the world, we feel it is the power of God leading. We know He works in wonderful ways, His miracles to perform. Pray for these aged people that God may grant them a wonderful enduring peace and comfort in their hearts. as the sun sets in their lives.

On July 1st, an aged sister requested the anointing services. She had been in failing health for some time and felt the need for new courage and strength.

Remember her at the throne of grace, that the Father may give her strength and new health for her body and peace and comfort for her soul.

We were glad for the presence of Sister Sherman Reed, of Dallas Center, at one of our meetings in April, and Bro. Reed in July.

We plan to hold a love feast this fall, the date of which will be announced later. We invite all who

can, to plan to be with us.

We ask all who know the worth of prayer to remember us at Astoria that our faith be not shaken in these troubled times.

Elta K. Harmon, Cor.

### SHREWSBURY, PA.

The Shrewsbury congregation met in regular quarterly council meeting July 30th, at 7:45 p. m. The writer read Phil. 2:1-18, and led in prayer. Elder J. L. Myers then took charge.

The report of treasurer was read, which was very good. The business was taken care of promptly. Closing prayer by Bro. John McWilliams.

Some of our members are sick at this writing. Sister Sarah Myers had the misfortune of falling and fracturing her hip, and was in the hospital four weeks, but is at home at this writing.

Bro. Curvin Sweitzer has been sick for a year, and Sister Alice Raver is not able to come to church. We therefore ask all who know the worth of prayer to pray for these dear ones.

Our revival meetings are to begin Sunday, September 9th and to continue for two weeks with Bro. David Ebling of Bethel, Pa., as evangelist.

We beg an interest in your prayers in behalf of this meeting.

C. M. Stump, Cor.

### OBITUARIES

#### IDA SHOWALTER EARLY

Wife of Bro. Joseph Roy Early,



born April 20, 1881 near Chrisman, Rockingham county, Va., and passed away July 26, 1945 at the age of 64 years, 3 months and 6 days.

She was united in marriage to Bro. Early December 21, 1904. Besides her husband she is survived by the following children, Mrs. Ralph Heatwole, Mrs. John Wenger, Samuel and Byard Early, all of near Dyton, Va., and Mary Early, at home; 18 grandchildren and five brothers and three sisters also survive. She was the oldest daughter of a family of nine children and she was the first to break the family tie. She was the daughter of Daniel P. and Hettie E. Showalter.

She had been in ill health for several years, but bore her suffering patiently. Whenever she was able her seat at church was not vacant. She would always say I am glad I am still able to go to church. She was a faithful member of the Mennonite church and was held in high esteem which was manifested by the large crowd that attended the funeral which was held Sunday, July 29th at Pleasant View Mennonite church by Rev. J. D. Wenger and Rev. Horst.

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**GEORGE EDWARD HILLIARD**  
**IDA BRADSHAW HILLIARD**

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Geo. Edward Hilliard, son of the deceased Thompson and Mary Hilliard, died at 2:30 a. m. June 11, 1945, in his home near Confluence, Pa., aged 60 years, 5 months and 7 days.

Funeral services were conducted at the Humbert Funeral home in Confluence at 3:30 p. m. June 14th, by Elder W. A. Taylor, assisted by

Elder Z. L. Mellott. Text: James 4:14. Interment was made in the Ursina cemetery.

Ida Bradshaw, foster daughter of Alice Mellott Broadwater, was born Derember 24, 1885 and passed to the great beyond at the Price hospital at 2:00 a. m. June 21, 1945, aged 59 years, 5 months and 28 days.

Early in life she united with the German Baptist church and in 1938 she cast her lot with the Swallow Falls Dunkard Brethren church. Although unable to attend services regularly because of distance she was a faithful and true member until the Lord saw best to call her home.

Funeral services were conducted at the Humbert Funeral home in Confluence at 3:00 p. m., June 23, 1945, by Elder W. A. Taylor, assisted by Elder Z. L. Mellott.

George Edward Hilliard and Ida Bradshaw were united in marriage January 2nd, 1906. They leave to mourn their sudden departure the following children: Harry Hilliard, Vernon Hilliard, Scott Hilliard, Henry Hilliard, Leta Murphy, all of Confluence, Pa., Gladys Townsend, San Run, W. Va.; Arthur Hilliard, U. S. army, Alaska. and Paul Hilliard of Ursina, Pa., and 22 grandchildren.

George E. Hilliard is survived by the following brothers and sisters: Clyde A. Hilliard, Laura M. Hilliard, Henry D. Hilliard, all of Claymont, Del., Mrs. Lavine Pauger, Charles S. Hillard of Marcus Hook, Pa., Wm. B. Hilliard, Boothwin, Pa., Mrs. Anna Collins, Lenwood, Pa., and Mrs. Mamie Hall, Cambridge, Idaho.

Ida Hillard is survived by the following foster brothers: Marvey Mellott, Z. L. Mellott, both of Oak-

Ind, Md., Ross Mellott, Wanfordsburg, Pa., Jonas Sines, Oakland, Md., and Silas Sines, Berwyn, Md.

The family, relatives, friends and neighbors will greatly miss the loving deeds and kind words of this sympathetic father and mother. Their circle of friends extend as far as they were known.

Two loving ones from us have flown,  
Two voices we loved to hear are still;

A home is vacant of father and mother,

Their places never can be filled.

Sleep on dear father, sleep on dear mother,

We know you have been called away

Because God thought it best,

But thoughts of you will linger still,

In our hearts from day to day.

Ruth M. Snyder.

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#### CLAY EBY, JR.

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Infant son of Mr. and Mrs. Clay Eby, was born July 3, 1945 and passed away that day. He leaves to mourn his passing, the parents, one brother, George, two sisters, Annabelle and Marie, besides other relatives.

Services were held at the home July 5, 1945, conducted by Elder Melvin C. Roesch with burial at the Smith cemetery.

Ere sin could blight or sorrow fade,  
Death came with friendly care;

The opening bud to Heaven conveyed,

And bade it blossom there.

Orpha Beck, Cor.

#### THE RICH MAN

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Alma Meade

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Let us read Luke 16: 19-24.

There was a certain rich man, which was clothed in purple and fine linen (costly array) and fared sumptuously every day. By this we believe he had more than he needed. And there was a certain beggar named Lazarus, which laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. Even the dogs had more compassion than the rich man.

Do we ever turn a beggar away from our door? God forbid that any Christian professor should do so. In verse 22, the beggar died and was carried by the angels into Abraham's bosom. The rich man also died and was buried. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that

he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. Now some people say hell doesn't mean a place of burning, but if he was tormented in the flame there must surely have been fire.

Brethren and sisters, let us now try to find out really what Christ calls a rich man. Let us turn to Luke. For a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them saying: "The ground of a certain rich man brought forth plentifully: And he thought within himself, what shall I do, because I have no room where to bestow my fruits. And he said, this will I do, I will pull down my barns and build greater: And there will I bestow all my fruits and my goods. And I will say to my soul, soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry."

But God said unto him, "Thou fool, this night thy soul shall be required of thee, then whose shall these things be, which thou hast provided?"

Do we do the same thing

this rich man did? Try to get and keep more than we need?

Christ tells his disciples, Take no thought for your life what ye shall eat, neither for the body what ye shall put on. In the following verses he tells about the ravens and how the lillies are clothed, etc., and then how much more will he clothe you. O ye of little faith. We shall seek the kingdom of God and all our needs shall be added unto us.

Sell that ye have and give alms, provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.,

Now we go to Luke 18:18. "And a certain ruler asked him saying, good Master, what shall I do to inherit eternal life?" In verse 22 he tells the ruler, "Sell all that thou hast and distribute unto the poor, and thou shalt have treasure in heaven; and come follow me." The ruler was sorrowful the same as many of the people today, when you tell them about their money,



sorrowful because that is one thing so hard to give up. But in verse 24: "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God."

May I plead with the rich of our flock, unload before it is too late, because after you close your eyes it is too late, you cant take it along. If you get to the needle's eye you won't be able to get through.

We turn to Acts 4:32, when the early church was started, we read: "And the multitude of them that believed were of one heart and of one soul, neither said any of them that ought of the things which he possessed was his own, but they had all things common." What a wonderful church. There were none that lacked, but each sold all they had and laid it at the apostles' feet and it was distributed to every man according as he had need."

(I Cor. 9:7.) "God loveth a cheerful giver." (I John 3:17.) "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in

him?" He means to say he does not have the love of God. In Luke 6:35, "But love ye your enemies, and do good, and lend, hoping for nothing again, and your reward shall be great and ye shall be the children of Highest."

How about it brethren and sisters, how do we measure up to these scriptures? Let us all study these scriptures more fully and take the matter to God and ask his advice and may we all unload what we don't need before it is too late. God help us all.

Bernville, Pa.

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### FAITH

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Almeda Lorenz

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In Luke 17:6 Christ quoted: "If ye had faith as a grain of mustard seed, ye might say unto the sycamine tree, be thou plucked up by the root and be thou panted in the sea; and it should obey you." I don't think we can quite realize how great our faith would have to be to do this. If each Christian had such faith, I believe this would be a much better world to live

in.

We read in Luke 17:19 how one of the ten lepers returned, "And he said unto him, arise, go thy way, thy faith hath made thee whole." I believe his faith was strengthened more than the other nine or he would not have returned to thank Jesus. There are many like the nine, they get healed, but never return to thank God for it.

(James 1:3), "Knowing this that the trying of faith worketh patience." It is good for us and a blessing when our faith is tried and it teaches us to be more patient. If we are true Christians our faith is tried often. We must always be willing to take the trials and temptations of life.

At the end of our life can we say as Paul said in II Timothy 4:7? "I have fought a good fight, I have finished my course, I have kept the faith." It would be wonderful if we could say as he did, and in verse 8, "Henceforth is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appear-

ing." At the end we can realize how important it is to have faith and live the right kind of life.

In I Cor. 13:2, "Though I have the gift of prophecy and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains and have not charity, I am nothing." This tells us unless we have charity our faith doesn't mean anything.

In Heb. 11:1, it tells us what faith is. "Now faith is the substance of things hoped for, the evidence of things not seen. If we have the right kind of faith and confidence in the things we have hoped for there is no doubt we will receive them.

In Heb. 11:6, "If we have not faith it is impossible to please him." It tells us very plainly and there isn't any doubt about it if we haven't faith there is no way we can please God. In these days it appears too many people are trying to please him without faith.

I hope and trust this will be a means of strengthening each and everyone's faith. In these wicked days our faith needs to be

strengthened more than  
ever.

Amboy, Ind.

### JOKING PREACHERS

Recently in looking through a bound volume of the "Earnest Christian" for 1866 and '67, published by Rev. B. T. Roberts, Rochester, N. Y., we ran across an article entitled "The Joking Preacher," which we quote. The article was written by Bishop Hamlin and is as follows:

"You speak of wit and humor, of jokes and anecdotes among ministers. Alas, I cannot dwell there. If there be not a speedy end of that, the church is marred, if not undone. I can only say, 'Keep away from those joking preachers, or get them converted to God.'"

"Swearing and joking are somewhat different, and the former is reputed more profane; but as to religion, after much experience and observation I have no doubt that they are equally sure to kill religion out of their souls, make the heart, as far as spiritual graces are concerned, a desert waste.. A friend suggests a thought,

namely: 'When I was young, Methodist ministers were so solemn in all their words and actions that sinners trembled in their presence. But now the most worldly and wicked can meet some of our preachers and play off their jokes on them, as if sure of being received in the spirit of, 'Hail fellow, well met.'

"Is it not too true? Oh, my brother, let us die rather than contribute one syllable or glance to perpetuate those practices, which are breaking Zion with breach upon breach, and threaten her with fearful overthrow! Let us watch and pray, lest we enter into temptaton." Signed, Bishop Hamlin.

For ourselves we are praising God for one who dared to speak his solemn conviction on that subject. We trust the artice may be a warning to many preachers and evangelists who are popularizing a joking ministry. How many evangelist at the present are given to joking method of preaching, and how often we have heard unsaved people say, "He spoils his message by his foolish joking." No sooner does some message of the Gospel begin to penetrate



the heart has a flippant joke told and the conviction dissipated in a roar of laughter.

Is not the bishop's message food for thought and meditation in these days when a joking ministry is becoming prominent and popular? Why not study the sermons of the Master Preacher and His apostles, and follow their method?

—Selected.

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### IF YOU WANT TO BE SAVED

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Don't contradict people, even if you're sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't underrate anything because you don't possess it.

Don't believe that everyone else is happier than you.

Don't conclude that you never had any opportunities in life.

Don't believe all the evils you hear.

Don't repeat gossip, even if it does interest a crowd.

Don't jeer at anybody's religious belief.

Learn to hide your aches and pains under a pleasant

smile. Few care whether you have an earache, head ache or rheumatism.

Learn to attend to your own business—a very important point.

Do not try to be anything else but a gentleman or a gentlewoman; and that means one who has consideration for the whole world, and whose life is governed by the Golden Rule: "Do unto others as you would be done by."

—Selected.

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### SENTENCE SERMONS

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Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies. (Ps. 27:11.)

Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty. (Ps. 27:12.)

God gives generously—God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. (II Tim. 1:7.)

He who loses his temper usually loses.

The quickest way to be-

come unpopular is to carry tales and gossip about others.

The light of friendship is like the light of phosphorus, seen when all around is dark.—Crowell.

Do not dwell on unpleasant thoughts of the past, but think optimistic ones regarding the future.

#### ADULT SUNDAY SCHOOL LESSONS

- July 1—Temperance. Pro. 23:1-35.  
 July 8—Exod. 29:1-30.  
 July 15—Exod. 29:31-46.  
 July 22—Exod. 30:1-38.  
 July 29—Exod. 31:1-18.  
 Aug. 5—Exod. 32:1-29.  
 Aug. 12—Exod. 32:30-35; 33:1-23.  
 Aug. 19—Exod. 34:1-35.  
 Aug. 26—Exod. 35:1-35.  
 Sept. 2—Exod. 36:1-38.  
 Sept. 9—Exod. 37:1-29.  
 Sept. 16—Exod. 38:1-31.  
 Sept. 23—Exod. 39:1-32.  
 Sept. 30—Exod. 39:33-43; 40:1-21.

#### PRIMARY SUNDAY SCHOOL LESSONS

- July 1—Jesus Denied. Matt. 26: 57-75.  
 July 8—Jesus Crucified. Jno. 19: 1-24.  
 July 15—Events After Jesus' Death. Matt. 27:51-66.  
 July 22—The Resurrection of Jesus. Matt. 28:1-15.  
 July 29—Jesus' Last Message and Ascension. Acts 1:1-11.  
 Aug. 5—The Fiftieth Day After

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 Acts 2:22-47.  
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 Acts 3:1-16.  
 Aug. 26—The Fate of Ananias and Sapphira. Acts 5:1-11.  
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 Acts 7:1-60.  
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 Acts 9:32-43.  
 Sept. 30—Peter and Cornelius. Acts 10:1-48.

# BIBLE COMMENTATOR

Withers E L  
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Vol. XXIII

September 15, 1945

No. 18

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## PRECIOUS PROMISES

### Part 4

Among the many exceeding great and precious promises given to us in the word of God some of them are of particular appeal to us under the conditions of the world in which we are now living. As time goes on and different conditions arise it appears to the writer that the Lord gives his people a clearer revelation and understanding of the inspired word. In connection with this thought it is significant to note that according to the scriptural records, God has always supplied the needs of his people. In view of this fact and in the light of the promises given, the true people of God can rest assured that there shall no condition arise on the earth but what God can and will

sustain them, even though they may have to pass through the severest of tribulations.

One of the truths set forth in the New Testament is that there will be a period of time on the earth spoken of as the "Last Days" in which conditions of extreme wickedness shall prevail among men on the earth. In this period of time ye shall hear of wars and rumors of wars, distress of nations, famines, and pestilences, and earthquakes, in divers places, and evil men and seducers shall wax worse and worse, deceiving, and being deceived. This trend shall continue until the human race shall be abandoned to pleasure, corruption, and violence, as it was in the days of Noah, and then shall the Son of man come.

It appears to the writer,



taking into consideration the various prophecies of the scriptures dealing with this subject and conscious of the alarming conditions that have developed of late years, that we are well along and possibly approaching swiftly the close of the last days spoken of in the gospel. We have already seen the decline of morality and spirituality and the "Falling away" from the faith of the gospel. The present apostate condition and trend of socalled Christianity bespeaks greater confusion, deception, degradation and corruption to come. "And because iniquity shall abound, the love of many shall wax cold." (Matt. 24:12.)

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." (II Thess. 2:3.) The present effort of the nations of the earth to set up some form of international charter, or world-wide government—possibly a prelude to the coming universal world state, the dominion of the beast of Revelations, suggests to us the thought that

we may be near the end of the last days.

As we approach the end of this dispensation there is a promise given to us by our Lord that means much to us. "And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28:18-20.)

In this reference we have the great commission that Jesus gave to his disciples which sets forth the mission of the church of Jesus Christ in the world. Jesus came to this world to save fallen and sinful men and he brought us a gospel that is the power of God unto salvation to everyone that believeth.

In establishing the church and giving it charge over the execution and promulgation of his gospel He knew well what conditions would arise before his return to earth and made provision for every need of the

church. One of these provisions is his abiding presence with his people. "Lo, I am with you alway, even unto the end of the world." It is impossible for us to comprehend the extent of this promise. Just imagine dear reader, if you can, what this means. If we are the true children of God, the One who has "all power in heaven and in earth" will be with us, if we are faithful, unto the end of the world. Need we have any fear concerning present issues facing us or what the future may hold when we have the power of this King of kings and Lord of lords in our midst?

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### PEACE

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Howard Surbey

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil, and do good; let him seek peace, and ensue it." (Pursue it.) (I Peter 3: 10-11.) Praise the Lord that peace has finally or soon will be negotiated. According to what we read and hear millions of people over the world have been seek-

ing peace.

We have ample scripture that the Christian should seek peace but he should do much more. He should pursue it also. I wonder how many will actually pursue peace? Why not? According to the text it is necessary to eschew evil and do good. Why is the Christian unwilling to do this?

In I Tim. 2:2 we are exhorted to pray "that we may lead a quiet and peaceable life in all godliness and honesty." Are we doing this?

"When a man's ways please the Lord, he maketh even his enemies to be at peace with him. (Prov. 16:7) My what an easy, inexpensive and practical way to pursue peace.

"Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. 13:14.) Notice the strength of this scripture. Is there anyone who is taking a chance of not seeing the Lord?

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Rom. 14:17.)

Why did God send his Son down here on this sinful

## BIBLE MONITOR

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earth? "Through the tender mercy of our God; whereby the day springs from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace." (Luke 1:78-79.)

Are we using this light to guide us through this darkness and death? Why do we refuse, excuse and compromise instead of allowing our feet to be guided by his word?

North Canton, Ohio.

## THE FRUITS OF THE SPIRIT

Anna Flora

"But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law." (Gal. 5: 22-23.) Let us very carefully consider each of the fruits of the spirit.

First there is love, as we study the word of God we find in so many places that love comes first. Love begins with God. (I John 4: 7-10.) "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God: for God is love. In this was manifest the love of God toward us, because that God sent his only begotten Son into the world that we might live through him. Herein is love, not that we love God, but that he loved us and sent his Son to be the propitiation for our sin."

(John 3:16.) "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on



him should not perish, but have everlasting life." Christ did not come to earth because we loved God. Or that we had done some wonderful work or deed to be worthy of his coming, but by the love of God toward us. Because of the sin in the world, that we through him might be saved. Both from sin and eternal death. Even so are we to love one another."

(I John 4:20) "If a man say, I love God and hateth his brother, he is a liar, for he that loveth not his brother whom he has seen, how can he love God whom he hath not seen." If we as followers of God love not each other we sin, and sin has no part with God. If we bring these things down to ourselves and apply them to our own hearts, I think we will find much food for thought.

Do we, as we have said, really love each other. If not, then how can we say we love God? But let us follow grace and truth that we love one another and lie not. (Matt. 22:37-39), "And Jesus saith unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy

mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself."

The joys of a Christian. First we will consider the shepherds. (Luke 2:10-11), "And the angel said unto them, Fear not; for, behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Savior, which is Christ the Lord." Fear not. Such comforting words. And what a wonderful message the angel gave. Good tidings of great joy. The joy of Christ. It doesn't say pleasures but joy. Pleasures are only for the time being, but joy goes on and on through life.

(John 15:10-11), "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in his love. These things I have spoken unto you, that my joy might remain in you, and that you joy might be full." These are the words of Christ on the night he was betrayed. Here he is encouraging his followers to be true and keep the commandments that they might

have a lasting joy. (I Peter 1:8), "Whom having not seen ye love: in whom tho ye see not, yet believing, ye rejoice with joy unspeakable and full of glory."

Who is able to measure or to speak forth to the fullest the joy in service of God? Here it says it is joy unspeakable and full of glory.

The God given peace. As we sing, Sweet peace, the gift of God's love, there is a peace, a restful place where we yield our all to God. Not the kind of peace the world would give, but in the very depth of the soul. If we can enjoy such peace here on earth, what must it be in heaven?

(Isa. 63:3), "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." (John 15:27), "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

With the peace of God in our hearts we have no fear. No fear to meet God. Then there is peace with man. We have seen men who seemingly couldn't get along with each other, always quarrel-

ing. As some would say, on the outs with each other. But God's word says, (Rom. 12:18), "If it be possible, as much as lieth in you, live peaceably with all men."

What a different place this world would be if all men put into practice that one verse.

Longsuffering. (Psa. 86:15), "But thou, O Lord, art a God full of compassion, and gracious longsuffering, and plentious in mercy and truth." God is longsuffering to usward. Giving us time and opportunity to repent. (Eph. 4:1-2), "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love." Paul is telling the way a Christian should walk. To walk worthy of our calling. This is a holy calling, with lowliness, meekness, longsuffering and love. It is wonderful how grace, fruits and works link up, one with another. With lowliness of mind, or to be humble in the sight of God, with longsuffering in love to forbear with each other as God is

longsuffering toward us. Each of us make mistakes and we should be as willing to forgive as to ask God to forgive us.

Gentleness. Two of the best pictures of gentleness are: Christ blessing the children, where he holds a child in his lap and a circle of children around him looking up into his face. The other is the good shepherd. In this he carries the lamb in his arms while the sheep stand by his side in perfect trust. (II Tim. 2:24), "And the servant of the Lord must not strive; but be gentle to all men, apt to teach, patient."

Here we are told to be gentle, to turn from strife. If we spend our time in strife how can we teach? No teacher can command attention unless he can keep order. No man who is quarrelsome can teach patience. Therefore to carry out the work of the Lord we must be gentle.

(James 3:17), "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits without partiality and without hypocrisy." Let us follow the way of the

Lord, asking for wisdom to walk aright that we may show before the world a living example of a true Christian.

Goodness. (Psalm 23:6), "Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever." (Psa. 92:1), "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High." Here we have the goodness of God to us. Even all the days of our life. Then we are to give thanks and sing praises for these blessings.

(Rom. 14:20.) "It is good neither to eat flesh or to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Here are things to refrain from. I am sure the goodness of God and a Christian spirit would not be shown forth by doing deeds and saying words, to cause another to fall from the way of a Christian life. And in another place it says, "Do good unto all men, and especially unto the household of faith."

Faith. There is so much spoken in the word on faith. For the just shall live by



faith. Faith in God, putting our trust in Him. We have a promise that God will never forsake His own as long as they trust in Him.

(Matt. 23:23), "Woe unto you, scribes, Pharisees, hypocrites: ye pay tithe of mint and anise and cummin and have omitted the weightier matters of the law, judgment, and mercy, and faith; for these ought ye to have done and not to leave the other undone."

There was a woe placed upon these spoken of here. Will there be a woe upon us if we say this or that is not necessary? Some other way is just as good or will answer to the same effect. Is not God's word the same today it always has been? These forgot that judgment, mercy and faith were as necessary as to pay the tithe. There is a verse that reads:

"Having a form of godliness, but denying the power thereof." Having a form of worship with no faith.

Meekness. Christ gave us some wonderful lessons in meekness. He gave himself into the hands of the Father, even unto the death on the cross. He teaches us to be meek and humble, not

to think more highly of ourselves than we ought to think. One example Christ gave us was to wash one another's feet. We see how Peter asked Christ if he would wash his feet. He didn't want the Master to stoop so low, and Christ answered, "If I wash thee not, thou hast no part with me." And who of us would want to give up his or her part with Christ.

(James 4:10), "Humble yourselves in the sight of the Lord, and He shall lift you up." (Matt. 11:29), "Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Temperance. This is one of the things we do not go deep enough into. Some say to be temperate is to be moderate. Others say it is to abstain from strong drink, or maybe it is applied to our eating. It takes all of these to help make up the meaning; and yet I think it goes farther than that. I would say that anything that is inconsistent is in-temperate.

Then we as the followers of Christ are to be separate from the world. To live on

a higher plane than the things of the world. We find that things that are held in high esteem in the world are an abomination in the sight of God. Let this be what it may. Either in food, or drink, dress, amusement, or whatever. We are to come out from among them and be separate. To be a church without spot or wrinkle or any such thing, if we want to be a part of the church of Christ. We trust you have read this thoughtfully. For the text says, against such there is no law.

Dallas Center, Iowa.

### WHAT IS PLAINNESS?

Rosalie I. Strayer

Dear Sisters, this is written to you with an earnest desire to help. I hope no one will think that I am finding fault or criticising, but if you feel that it hits you then it is time to ask if God is pleased with what you are doing.

Let us consider the answer to this question in steps. First let us suppose that the style of your dress is plain, whether it be cape, dress or plain waist dress or

what you term it, still let us suppose that it is accepted in the sight of God as being plain and not as that outward adorning that he so condemns.

Second let us ask does the rest of our attire and manner of dress please Him? Do our shoes correspond with the remainder of our attire or do we let the fashions of the world lead us in the selection of them? True, it is hard to find shoes which are well made and comfortable now but we should not let satan creep in and whisper, "Oh! That won't matter, a little thing like that." We search until we find what we need and want in everything else, why not this? Are we really striving to be our best or are we trying to appeal to the lust of the flesh and the pride of life?

Do we select our hose in a manner that becomes Christian women or do we select hose which is the fashion? I fear that we do not all do our best in this. True, dark, thick, hose which do not reveal the flesh beneath and give the impression that there is no hose there, are hard to find, but a diligent search will end

well if we ask God to direct us. Also I know of some who cannot find what they like and think becoming to wear who dye them. Yes, it takes time and energy but our Lord will reward us well if we strive to do His will. We work hard and long for other things we want. Why not for this?

Dear Sisters, are we sure that we are not carrying purses that are fashionable?

These also are hard to find that are becoming for a Christian to carry, but I know some of our Sisters who make their own and for others. They feel that they are rewarded of God for this because all of our attire should be plain and not just part.

Do we wear coats that show the world that we are ashamed to be different? Even in this we can become negligent and a pleat or tuck in a coat is as bad as in a dress.

Also our scarfs. 'Tis true we sometimes need a scarf for comfort, but it need not be flashy and gay or light so as to draw undue attention to it. This is style too and we are to be separate from the world.

And last but not least are

we combing our hair so as to show the world that we are God's children? I do not believe God is pleased when we comb our hair in such a way that it sticks out in front and fluffs out at the sides until it hides the covering and makes it necessary to wear the covering pushed a way back on the head. The Bible says cover the head, not just the roll of hair and a little of the head, but to cover the head. I do not mean by this that I believe that if God gave a woman wavy hair that it should be stretched back from the face that it gives the face a strained expression, but I do not believe that it should be combed in such a way as to look as if we are ashamed of our covering. If this is so He will be ashamed of us in the last day and I am sure none of us wish that.

I know these things are only little things but the Bible, our guide, says it is the little foxes that spoil the vines.

It was the little things that crept in gradually that ruined the church from which we came. Let us not follow in the same path.

I hope all who read this



think seriously over these matters and pray for His guidance in all things.

Vienna, Va.

### IS THERE A GOD?

(John 1:14-18.) "And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

15. "John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me, is preferred before me: for he was before me.

16. "And of his fullness have all we received, and grace for grace.

17. "For the law was given by Moses, but grace and truth came by Jesus Christ.

18. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

(John 14:9-14), "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father: and how sayest thou then shew us the Father?

10. "Believest thou not that I am in the Father and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11. "Believe me that I am in the Father, and the Father in me: or else believe me for the very works sake.

12. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

13. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. "If ye shall ask anything in my name, I will do it."

(John 20:29-31.) "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

30. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believ-

ing ye might have life through his name."

(Rom. 1:20.) "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

(John 8:47), "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."

(Isa. 43:9-10.) "Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? Let them bring forth their witnessses, that they may be justified; or let them hear and say, It is truth."

10. "Ye are my witnessses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me."

(Hosea 3:4-5), "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without

terephim.

5. "Afterward shall the children of Israel return and seek the Lord their God, and David their King; and shall fear the Lord and his goodness in the latter days."

How can I know the Bible is true?

(John 5:39-40), "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will will not come to me, that ye might have life."

(John 7:17), "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

(Acts 17:11-12), "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."

How can I understand the Bible?

(I Cor. 2: 914), "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

10. "But God hath revealed them unto us by his

Spirit: for the Spirit searcheth all things, yea the deep things of God.

11. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12. "Now we have received, not the Spirit of the world, but the Spirit which is of God: that we might know the things that are freely given to us of God.

13. Which things also we speak, not in the words which man's wisdom teacheth: but which the Holy Ghost teacheth: comparing spiritual things with spiritual.

14. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

(John 16:13), "How be it when he, the Spirit of truth, is come he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."

(Luke 11:13), "If ye then, being evil, know how

to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"

If a man does the best he can, will he not go to heaven?

(John 3:5-6-36), "Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6. That which is of the flesh is flesh: and that which is born of the Spirit is Spirit.

36. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

(Rom. 3:19-20), "Now we know that what things soever the law saith, it saith to them who are under the law; that ever mouth may be stopped, and all the world may become guilty before God.

20. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."

(Gal. 3:10), "For as many as are of the works of the law are under the curse: for



it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them."

If a man honestly thinks he is on the right road, will he be condemned?

(Prov. 14:12), "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

(Rom. 3:3-4), "For what if some did not believe? Shall their unbelief make the faith of God without effect?"

God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings and mightest overcome when thou art judged."

(Acts 17:30), "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent."

Can a man be a Christian without believing that Christ was the Son of God?

(I John 5:9-13-20), "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God

hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11. "And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.

13. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. and this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us:

15. "And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desire of him.

20. "And we know that the Son of God is come and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son, Jesus Christ. This is the true God, and eternal life.

—Selected.

**MY SHEPHERD**

—  
D. K. Marks  
—

David, the youngest son of Jesse, was born in Bethlehem. In his youth he became the shepherd of his father's sheep. As David watched and fed the sheep he realized the danger the sheep and lambs were in day by day, so he put his faith and obedience in the Lord and said the Lord is my shepherd. When the lion came and carried a young sheep out of the pasture he went and rescued it and slew the lion, also when a bear came and carried a young sheep away he saved its life and slew the bear. David's work and desire was to be one of the Lord's spiritual sheep. The Lord, the shepherd of the faithful and obedient did his part continually day by day, many days passed and no harm or danger came on him, spiritually he was fed in green pastures and drank spiritual water his soul was restored and he left the Lord lead him in paths of righteous. When king Saul called him to be his musician and armor bearer, when he went to fight the giant, he

was in danger, he walked in the valley and shadow of death, when the jealousy and hatred of king Saul increased he fled from his presence, the Lord spared and saved his life; finally he became king of Israel, he went through many dangers but the Lord preserved him, he prospered earthly and spiritually, he would fear no evil for the rod and staff of his shepherd comforted him, even in the presence of his enemies the Lord would feed him and protect him.

Do we grasp the secret of his life? I will dwell in the house of the Lord forever. I will obey his voice, I will walk close by his side as long as life shall last.

Over 1,000 years later Jesus was born in the same city. Later as he walked and taught on the same ground that David walked, he said, I am the good shepherd, the good shepherd giveth his life for the sheep. (John 10:11.) Jesus fulfilled every word of this saying.

What does Jesus say about his sheep? He says I am the door (only way), he preached repentance, be sorry for your sins and mistakes in life, believe the whole gospel, have faith, be

baptized by triune immersion and obey all the commands and ordinances he gave in the upper room the last night. My sheep hear my voice, he will lead them in green pastures, he will protect and feed them, they will grow, prosper and live forever with Jesus.

Let us notice the thief and robber who think they are Jesus' sheep, they climb up some other way (they make their own way). The author is Satan, who always was and is going to and fro in this world offering a way to deceive those who are proud, wicked, sinful, lovers of pleasure or anything they love here in this world more than Jesus, the good shepherd; these will die in hope but will be lost forever.

Jesus speaks of the hireling, the one who seeth the wolf coming, the one who does not even try to protect the sheep when the wolf comes to destroy and scatter the sheep. The hireling will be punished. The woes are great on the pastors and false teachers who help to mislead the sheep. Jesus' sheep will not hear the voice of strangers or follow them, but will flee from them. A great reward is promised,

when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. May we ever strive to be his faithful sheep as long as life shall last and help to save and rescue the lost.

Day by day we must plead for the guidance, protection and blessing of Jesus, the good shepherd, and resolve within our heart and soul to hear his voice and obey his commandments from beginning to end and we will be his faithful sheep as the patriarchs of old.

York, Pa.

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### WHAT IS DEATH?

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John D. Leatherman

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#### Part 1

Death is a question that concerns all mankind. Except for Enoch and Elijah, every man and every woman who ever lived has died, or shall yet die in due time. Death is the portion of us all. Only one exception can be made to this fact. The Scriptures tell us that when Christ comes again those who are His children will not see death, but will be translated from mortal beings into immortal



persons. Outside of this one condition, all men must expect to die. All men who are not Christians fear death. The great question of every soul is, "After death, what?" Only those who have faith in God can find a reassuring answer to this question. Men have tried to explain death's sway over the human family. Men have tried to find a way of escaping its power. Yet none have succeeded in doing so, and no one ever will succeed in escaping death by his own power. Most religions, including Christianity, look upon death as something abnormal. It is something that was foreign to man in his original state, before man fell into sin. But there is no religion, or philosophy outside the Christian religion—which God revealed to man—that has a satisfactory answer to the question, "What is Death?" Even among Christians death is to a large extent a mystery. The Christian world has by no means discovered everything concerning the state of man which we call death. There are still many things concerning death which the most learned and best Chris-

tians among us do not understand. But all mankind knows that death is present in the world. Humanity has felt its power, its rule, and its dominion, ever since the fall of Adam in Eden.

Before we can give even a partial answer to the question, "What is death?" it is necessary to understand some things concerning the nature of man. For death has to do with the nature of man. It affects the innermost part of the human personality and being. Man's constitution and entire personality are marred, disjointed, and disunited by the fact of death.

#### Man versus Animal

There is a clear line of distinction between the human family, or mankind, and the other living creatures of God's creation. It is true that animals die as well as men, but because of the distinct line of cleavage between man and the animals, there is also a clear and sharp difference between the death of men and the death of animals. In this article we are not concerned with the death of the animal creation but with the death of human beings. Therefore we wish to point

out, first, the distinctions between man and the animals, and then discuss the subject of death as it relates to man.

When man was created by God, a different formula was used and a different method followed from that which was employed in the creation of the animal world. When the animals were made, God simply said, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so." But when God made man He said: "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." These verses show that man engaged in a very special way the counsel of God and the divine wisdom of the Creator. This fact alone makes a very sharp distinction between man and the animal kingdom. This distinction is both unique and definite. Man is made the crowning glory of the creation of God.

It is important to note that man was created in the image of God. Animals have no counterpart in God. Man does have a similarity and resemblance to God. This consists in moral likeness, and the capacity of free will, and intellect, as well as complete holiness, which he possessed before the fall. The animal has none of these traits, or likenesses of God in his being. The image of God in man was not completely destroyed by his fall. Man in his sinful state still carries some of these likenesses to his Creator. He is still a free agent. He still possess intellect, rationality, and personality.

Man was given dominion over all the rest of God's creation. He was to rule over it and to subdue it. This is illustrated by Adam naming all the animals while yet in the Garden of Eden.

Man's body was made from the dust of the ground. God Himself fashioned its shape and constructed its outline. This fact makes man connected in a very special way with the ground. When death entered the world, man's body was caused to return to the

dust from which it had come. This act of God in creating man's body from the dust shows us that He did take special care, and a special interest, in the creation of man, and that He created man differently than all the rest of creation. There was no other creature under heaven whose form God shaped by His own hands, except Eve, who was Adam's partner.

One of the greatest things that distinguishes man from the animal is the truth that God breathed into the nostrils of the body He had created from the dust, the breath of life, "and man became a living soul." This special act of God, the divine inbreathing, is a distinctive act. There is no parallel to it in the Scriptures, unless it be the act of regeneration. By this act of God man became a living creature. This is the act that made him specially and characteristically man. It made man what he is. It gave to him all those attributes which make him distinctly man; such as will, intellect, appreciation of beauty, love. This act made man the complete rational creature that he is. God spoke to man.

He placed him in the garden on probation. He created a special partner for Adam, where there could be found none among the animals which suited man's position, or fitted his state of life. Man had a superior intellect over the animals from the beginning. God holds man's life sacred. Animal life can be taken by man without sin being committed by the act. One need not fear the judgment of God for the killing of animals. But if one commits murder, and kills a man, he brings the wrath of God upon himself for so doing.

All of these facts show us that man is distinct from all the rest of creation. He has a distinct place in the creation. Perhaps this line of thought seems far removed from the question raised at the beginning of this discussion, but it is not. The constitution of man, his total personality, is the thing that is disjointed, marred, and destroyed by the angel of death. Therefore we must have a general idea of the nature of man and his constitution before we can begin to understand death. There are two main thoughts we wish to express



here, which we must have clearly in mind in reference to the nature and constitution of man.

First: Man is vastly different from the rest of God's creation. Therefore his death is something distinct from the death of any other creature, or creatures created by God. It stands in a place alone.

Second: There are two distinct parts in the constitution of man. The body is one part. This was made by God from the dust of the ground. The other part of man is the soul. This is that part of man which came to him through the inbreathing of the breath of life into the nostrils of the first man by God. It makes no difference on this particular point whether God at the time of the inbreathing placed in the body of man a soul and a spirit, as some think, or whether He placed only a soul there, and the terms soul and spirit mean the same part of man. The main point here is that man has two distinct parts of his total being, each of which has a distinct origin. On the one hand the body was made from the dust of the ground, and on the other

hand the rational, living, spiritual, moral being came by the divine inbreathing of the breath of God, "and man became a living soul." Upon these two parts of man's being death acts. Both are affected by death. In different ways, to be sure, but death operates upon both to bring about the situation we know as death in the human being. Both these factors must be taken into account in learning about what death might be.

(Continued.)

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## NEWS ITEMS

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### PIONEER, OHIO

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The Pleasant Ridge congregation held their council August 11th. Elder Abraham Miller opened the services and good admonitions were given. D. W. Hostetler, assistant elder, took charge of the meeting. Not much business came before the meeting.

It was decided to redecorate the dining room, also our love feast is the first Saturday in November, 3rd and 4th, an all day meeting commencing at 10:30 a. m. A hearty invitation is extended to all.

H. A. Throne, Cor.

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### RIDGE CONGREGATION

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The Ridge congregation met in

council meeting August 7th, with Elder B. F. Lebo in charge.

Scripture reading and opening prayer by Bro. Otto Harris.

Bro. B. F. Lebo was re-elected as elder for a period of two years. The following were re-elected: Bro. Ray Leatherman, church clerk, Bro. Thomas Leatherman, treasurer; Sister Mamie Leatherman, church correspondent.

Bro. Minor Leatherman and Sister Minnie Leatherman asked for letters of membership, which the church granted. We are sorry these folks are leaving our community. We pray the Lord's richest blessings upon them, that they might have many more years to serve the Lord.

Closing prayer by Bro. Ed. O'Brien.

Bro. B. F. Lebo held our series of meetings, beginning August 3rd, with our love feast August 11th. These services were all well attended. Bro. Lebo gave to us the old time gospel. If people would only take heed to the word of God, in place of turning away.

One sister was added to our number by baptism. Forty-six surrounded the Lord's tables on Saturday evening.

We had some visiting brethren and sisters on Saturday and Sunday from Swallow Falls, Md., Broadwater chapel, Cumberland, Md., and Mechanicsburg, Pa. May the Lord bless them for coming.

Sister Mamie Leatherman, Cor.  
Antioch, W. Va.

#### NOTICE

The Astoria Dunkard Brethren church expects to hold their love

feast October 13th and 14th if the Lord so wills.

We invite all who can to come and be with us in these services

Elta K. Harman, Cor.,

#### NOTICE

On September 23, Bro. James Keggereis will begin a series of meetings at Plevna, Ind., which is expected to continue for two weeks. at the close of this meeting he will go to the Midway church, near Peru, Ind., and begin a two weeks' meeting there.

A general invitation is extended and your prayers solicited.

#### OBITUARIES

##### ROSA ANN INKS

Rosa Ann Inks, of R. R. 4, East Wenatchee, was born in Lakerange county, Ind., August 17, 1872, where she grew to womanhood. She was united in marriage to Charles Inks January 1, 1893. To this union were born five daughters.

She moved with her family to North Dakota in 1896, where they lived until 1907, when they moved to Wenatchee, and purchased their present orchard home where they resided at the time of her departure, July 20, 1945, in a local hospital after a short illness, at the age of 72 years, 11 months and 3 days. She was a faithful member of the Dunkard Brethren church.

She leaves to mourn her departure her husband, Charles E. Inks, four daughters, Mrs. Ed. Blocher, of

Waterford, Calif., Mrs. Charles Peters, Wenatchee, Wash., Mrs. D. R. Morris, nad Mrs. Walter Scott of Spokane, Wash.; Three brothers, Wm. Warner of Indiana, Irvin Warner of Howe, Ind., and Frank Warner of Michigan; two sisters, Mrs. Della Penrose, Bristol, Ind., Mrs. J. D. Woodworth of Howe, Ind.; 17 grandchildren and five great grandchildren.

The home has lost a devoted and loving companion, and mother, the church a loyal sister, and the community a friend and neighbor who was loved and admired by all.

Funeral services were conducted from the Jones funeral parlors July 23rd, Elder D. B. Steele officiating, assisted by Elder E. W. Pratt.

D. B. Steele, Cor.

### THE TEST OF A MAN

There's little satisfaction to be gained from doing things That hold no difficulties; it's the tough old task that brings Keen sense of worth and power to the man who wins the fight; His failures test his courage and his problems prove his might. Until a man has conquered loss and overcome defeat, He cannot fully understand just why success is sweet.

I'm thankful for my disappointments for the battle lost, And for mistakes that seemed to charge an overwhelming cost; I'm thankful for the days of doubt, when it was hard to see That all things work together for the good that is to be;

I'm glad for all that life has brought, because today I know That men must brave adversities if they would greater grow.

### THE MAKING OF FRIENDS

If nobody smiled and nobody cheered,

And nobody helped us along;

If each, every minute, looked after himself

And the good things all went to the strong;

If nobody cared just a little for you,

And nobody cared about me,

And we stood all alone to the battle of life,

What a dreary old world it would be!

Life is sweet just because of the friends we have made

And the things which in common we share;

We want to live on, not because of ourselves,

But because of the people who care.

It's giving and doing for somebody else—

On that all life's splendor depends,

And the joy of the world, when you've summed it all up,

Is found in the making of friends.  
Edgar A. Guest.

### FACE THE SUN

Don't hunt after trouble, but look for success;

You'll find what you look for—don't look for distress.

If you see but your shadow, remember, I pray,

That the sun is still shining, but you'r in the way.

Don't grumble, don't bluster, don't dream, and don't shirk;

Don't think of your worries, but think of your work.



The worries will vanish, the work  
will be done;  
No man sees his shadow who faces  
the sun.

### A WARNING

Sin is ungodliness. (Rom. 1:18.)

Sin is lawlessness. (I John 3:4.)

Sin is unrighteousness. (Rom. 1:18.)

Sin is failure. (Rom. 6:1.)

Sin is heedlessness. (Rom. 5:19.)

Sin is transgression. (Rom. 3:23.)

Sin is lapse. (Matt. 6:14.)

Sin is ignorance. (Heb. 9:7.)

Sin is loss. (Rom. 11:12; I Cor. 6:7.)

Sin is debt. (Matt. 6:12.)

Sin is worthlessness. (John 3:20.)

Sin is depravity. (Rom. 1:29.)

Sin is impurity. (Rom. 1:24; I Tim. 1:9.)

Sin is weakness. (Rom. 6:19.)

Sin is selfishness. (Rom. 1:29.)

Sin is deceit. (Eph. 4:22.)

Sin is wandering. (Rom. 1:27.)

Sin is enmity. (Rom. 8:7.)

Sin is discord. (Num. 18:9, Greek.)

Sin is unbelief. (eb. 3:12.)  
—The Full Gosple Advocate.

### CRIPPLING ONE'S INFLUENCE

A few "flies" that may  
have gotten into the pre-  
cious "ointment:"

1. Egotism.
2. Untidiness.
3. Undue familiarities.
4. Personalities from the pulpit.
5. Neglect in meeting financial obligations.
6. Unholiness and lack of family government.
7. Being hard to please in money matters.

Brother correct these, and  
as sure as you live, there will  
be an improvement all  
around.

### SENTENCE SERMONS

We are all travelers in the  
wilderness of this world,  
and the best we can hope to  
find is a friend.—Robert  
Louis Stevenson.

I have heard many such  
things: miserable comfort-  
ers are ye all.—Job 16:2.

If any man will come  
after me, let him deny him-

self, and tak up his cross daily, and follow me. Luke 9:23.

The highest compact we can make with our fellow is "Let there be truth between us two forevermore."

Jesus came into the world not only to preach the gospel but that there might be a gospel to preach.

### ADULT SUNDAY SCHOOL LESSONS

- Oct. 7—Exod. 40:22-38.  
Oct. 14—Deut. 1:1-46.  
Oct. 21—Deut. 2:1-37.  
Oct. 28—Deut. 3:1-29.  
Nov. 4—Deut. 4:1-49.  
Nov. 11—Deut. 5:1-33.  
Nov. 18—Thanksgiving, a duty.  
Eph. 5:1-33.  
Nov. 25—Deut. 6:1-25.  
Dec. 2—Deut. 7:1-26.  
Dec. 9—Deut. 8:1-20.  
Dec. 16—Deut. 9:1-29.  
Dec. 23—Christmas. Luke 2:1-40.  
Dec. 30—Deut. 10:1-22.

### PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 7—The Church at Antioch.  
Acts 11:19-30.  
Oct. 14—From Prison to Prayer  
Meeting. Acts 12:1-19.  
Oct. 21—Missionary Experiences.  
Acts 13:1-52.  
Oct. 28—Paul and Barnabas at  
Lystra. Acts 14:8-20.  
Nov. 4—Paul and Silas in Europe.

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Acts 16:8-24.

- Nov. 11—Prayer and Song in Prison.  
Acts 16:25-40.  
Nov. 18—Thanksgiving. Psal. 100  
and 117.  
Nov. 25—Paul Preaches the True  
God. Acts 17:15-34.  
Dec. 2—Paul's Influence in  
Ephesus. Acts 19:8-41.  
Dec. 9—Paul at Troas and Miletus.  
Acts 20:6-38.  
Dec. 16—Paul Helped by His  
Nephew. Acts 23:11-35.  
Dec. 23—Jesus Born in Bethlehem.  
Luke 2:8-20.  
Dec. 30—Paul in a Shipwreck.  
Acts 27:1-44.

# BIBLE MONITOR

Vol. XXIII

October 1, 1945

No. 19

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## PRECIOUS PROMISES

### Part 5

It is of interest to notice the attitude of many church people toward issues that are arising that threaten to interfere with the long standing position, mission and activities of the church. This attitude is a definite indication of the amount of faith that people have in the great promises of the word of God, and the amount of confidence that people have in God's ability to fulfill his promises and intervene and overrule in the affairs of men in this world in behalf of his chosen people here on this earth.

Among the orthodox churches, a position of long standing, authorized by the Holy Scriptures, on several matters has been challenged by the civil authorities of our own and other nations.

In the light of conditions developing we would do well to look into the matter as to how this challenge has been met and what the consequences are.

First: We insist that the scriptures authorize a separation of church and state.

Second: We insist that when civil authorities enact laws that conflict with the word of God that we are duty bound to obey God rather than man.

Third: We insist that learning the art of war and participating in carnal warfare or service in any branch of the military establishment, at any time, is forbidden by the scriptures and as followers of Christ we cannot be partakers thereof.

During the course of the great war that has been raging our position on these points has been challenged and great pressure has been



used to break down our stand on these matters. Our chief concern in this discussion is the attitude and steps that have been taken to meet this issue.

When our nation became involved in the war our civil authorities began working to enact a law (conscription) with a severe penalizing clause attached, to force men into the army. At once a wave of alarm swept over the churches of nonresistant and nonwarring faith and soon men of prominence in the leadership journeyed to Washington to bring pressure to bear upon the civil authorities that a provision be made in behalf of the churches. This resulted in an agreement and veiled alliance that is a subject of much concern on the part of many thoughtful people. Many of us have insisted that such an attitude and procedure is without scriptural authority. Is it within the province of the church to enact or interfere with the enactment of civil laws? If so we would like to have the scriptural authority pointed out.

Since the war is over there is now talk of continued conscription and uni-

versal military training and there is still that alarm among some church people, and the same prominent church leaders are contemplating, and evidently secretly working for a continued agreement or alliance with the civil authorities on this matter.

This is a matter that should deeply stir every firm believer in the inspired word of God who has a desire to be true to his God in this great testing time. Already exceedingly dangerous steps have been taken and others are being contemplated.

The simple fact that so many church people have become so alarmed over laws that men are enacting is a definite indication of a lack of faith in God on the part of those same people.

The fact that the prominent leaders of the churches have become so alarmed over the threatenings of men and have taken this attitude and these steps that have led to an unscriptural alliance is an indication of faithlessness, delusion and incompetence in the leadership and it is high time that people are awakening to the facts and issues that are

confronting us.

The present arrangement and compromise with the civil authorities on the question of war and military training is the product of the minds of men who fear men more than God. Whenever the activities of the church are prompted by the fear of men and not by a "thus saith the scriptures" we are getting on exceedingly dangerous ground.

While thinking along this line dear reader, compare this whole matter with these scriptures: "And I say unto you my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, fear him." (Luke 12:4-5.)

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me." (Heb. 13:5-6.)

## NOTICE

We now have the new mailing list in use. Should any corrections be needed please notify us.

We are still low in manuscript for printing in the Monitor. Your support in this line is needed and will be appreciated.

—Editor.

## RESURRECTION DAY AND PREPARATION DAY

B. E. Kesler

Resolved that the scriptures teach that our Lord rose from the dead on the first day of the week, Sunday, our time; and that the Jews' preparation day of passion week was Thursday, our time.

I am asked to prove this proposition by the Bible. A few preliminaries will be given before entering upon the discussion of the subject.

I. The Bible day begins and ends at sunset. (Gen. 1:5; Lev. 23:32.)

II. The Jews' first day of the week, the first day of the first month, and the first day of the year were the

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same. (Ex. 12:2.)

III. The 7th, 14th, 21st and 28th days were 7th-day sabbaths. (Ex. 20:10.)

IV. The first, eighth, tenth and fifteenth days of the seventh month also, were sabbaths. Lev. 23:24, 27, 34, 36.)

V. The first day of the passover (the feast day), and the seventh day of the passover also, were sabbaths. No servile work being done in them.

VI. The passover was killed on the 14th day of

Abib or Nisan, in the evening at the going down of the sun. (Deut. 16:6.)

VII. The Jews' calendar and the Gregorian calendar, now in use, by us, never did coincide, the former being lunar, the latter solar.

In support of the resurrection on Sunday, the first day of the week, we have the following: "In the end of the sabbath, as it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulchre." (Matt. 28:1.)

"And when the sabbath was past, Mary Magdalene and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun." (Mar. 16:1-2.)

"Now upon the first day of the week, very early in the morning, they (Mary Magdalene, and Mary the mother of James), came to the sepulchre, bringing the spices they had prepared, and certain others with them." (Luke 24:1, 10.)

"The first day of the week cometh Mary Magdalene



early, when it was yet dark." (John 20:1.)

From these four passages of scripture, an attempt will be made to show Jesus rose from the dead on the first day of the week, Sunday, our time.

By classifying these scriptures we find: 1. Four women came early in the morning of the first day of the week, to see the sepulchre. 2. That they brought with them the spices they had bought after sunset the evening before, to anoint him. 3. Not finding him they stood round weeping, and wondering what had become of him.

Then an angel told them to go and tell the disciples he had risen from the dead as he had previously told them. For Bible proof of this, see Matt. 28:2-8; Mar. 16:1-7; Luke 24:1-10; John 20:1-2. And that while they were going to tell the disciples the story of the resurrection on that Sunday morning, some of the guard came to report to the rulers that he had been stolen by the disciples while they slept. (Matt. 28:11-13.)

But we are told the word "dawn," proves he arose Saturday before the first

day arrived. Matthew 28:1 says, "In the end of the sabbath as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to see the sepulchre." This word "dawn" is found in this text and in II Peter 1:10 q. v. The word "dawning" is found in Josh. 6:15, Judges 19:25-26; Job. 3:9; 5:4; and in Ps. 119:147.

And in each case it means the early part of the day, the part that follows the night. This word dawning comes from the word dawn and both mean the early hours of the day in Bible usage. Besides, the Bible does not say, "It began to dawn toward the night but toward the day; neither does the Bible say Mary came the sabbath day, when it was yet light, but the first day when "it was yet dark."

Furthermore, if Mary came to the sepulchre Saturday evening and he was risen before she came, she would not have returned the next morning, the first day of the week, with Mary the mother of James, and Salome, and Joanna, to anoint him. She would have known he was not there. From these considerations,

we conclude the word "dawn" as used in the Bible, means the early morning hours of the day; and the Marys did not come to the sepulchre Saturday evening, and then return with Salome and Joanna on Sunday morning. The Bible proves the guard kept the sepulchre during the night, and on Sunday morning while the women were reporting the news of the resurrection, they went to the chief priest and rulers who framed the false report that the disciples stole him while they slept.

In the Bible calendar, the night part of the day preceded the light part of the day. "The evening and the morning were the first day." (Gen. 1:5.) Jesus also recognized this truth when he said to Peter, "This day, even in this night, before the cock crow twice, thou shalt deny me thrice." (Mark 14:30.) So when sunset closed the sabbath, the first day of the week began. Then the women could buy the spices with which to anoint him. But when they came Sunday morning to anoint him he was risen. From this it is proven by the Bible he rose some time be-

tween sunset Saturday and sunrise Sunday morning.

We now proceed to locate the preparation day. On the first day of the week, Sunday, in the afternoon Cleopas and a companion walked to Emmaus, a distance of some seven miles. On the way Jesus suddenly joined them and began to ask questions about their conversation, and why they were so sad? They said to him "Art thou a stranger in Jerusalem and knowest not the things that are come to pass in these days?" And he said unto them what things? They said unto him, concerning Jesus of Nazareth, how the chief priest and our rulers delivered him to be condemned to death and have crucified him, and today is the third day since these things were done." Luke 24:17-21. Now note the difference between "third day" and "three days." This Sunday was the third day since, Saturday was the second day since, and Friday was the first day since these things were done. On this day, Jesus was arrested, tried, condemned, crucified, dead and buried "at the going down of the sun." (Deut. 16:6.)

And this Thursday was the preparation day.

"And now when the even was come, because it was the preparation, that is the day before the sabbath." (Mar. 15:42.) "And that day was the preparation, and the sabbath drew on." (Luke 23:54.) "And it was the preparation of the passover, and about the sixth hour. The Jews therefore, because it was the preparation, that the bodies should not remain on the cross on the sabbath day (for that sabbath day was a high day), besought Pilate that their legs might be broken, and that they might be taken away. There laid they Jesus therefore because of the Jews' preparation day, for the sepulchre was nigh at hand." (John 19:14, 31, 42.) That sabbath day was a "high day," being the feast day, the first day of the passover, and not the 7th day sabbath. It was Friday the feast day in which "no servile work was done." (Lev. 23:5-8; Ex. 12:15.) All such days were sabbaths. (Lev. 23:24, 32, 32.) See also Nu. 29:1, 17-35.) Here we learn Joseph and Nicodemus buried Jesus on the Jews' preparation day, and that day was

Thursday, as we have seen.

"Jesus came to Bethany six

From John 12:2, we learn days before the passover." Now starting with Friday, the first day of the passover, Thursday was one day before, Wednesday was two days before, Tuesday was three days before, Monday was four days before, Sunday was five days before, and Saturday was six days before the passover, and Friday was the day he came to Bethany. Note the difference between six days and the sixth day. Now note this Saturday was six days before the passover, Sunday was five days before, Monday was four days before, Tuesday was three days before, Wednesday was two before, and Thursday was one day before the passover, and Friday was the day of the passover. With this we submit to the impartial, unbiased, sincere seeker of the truth on this most important period of our Lord's life that Thursday was preparation day, and Sunday following, resurrection day.

Jesus told the disciples on two occasions that he would rise the third day. And Sunday was the third day.



Three of the evangelists tell us so. And any statement to the contrary would contradict the Master himself. He was buried at the close of the 14th day of Nisen, Thursday, our time.

Then Friday was the first day, Saturday was the second day, and Sunday was the third day. In A. D. 32, he told them he would rise the third day. See Matt. 1:21; Mark 9:31; Luke 9:32. Then one year later he told them again that he would rise the third day. See Matt. 20:19; Mark 10:34; Luke 18:33. Then finally after he had risen, the angel chided the women that they did not remember he had told them he would rise the third day. (Luke 24:7.) Thus we have perfect harmony of the Bible on the death, burial and resurrection of our Lord.

In confirmation of this, we have the testimony of Paul on two different occasions. In Acts 10:40. This was in A. D. 41. Then 18 years later, he repeats his former statement that Christ rose the third day, and said it was "according to the scriptures." (I Cor. 15:4. From this array of facts we may confidently

affirm: Christ was tried, crucified and buried on Nisan 14, the Jews' preparation day, Thursday our time, and that he rose from the dead the third day, Sunday our time, A. D. 33.

## THE ORIGIN OF DEATH

### Part II

In our discussion of the subject of death, we do not have the time or the inclination to go into vain philosophy as to the origin of death. We simply give the Bible story as recorded in the scriptures. This book we believe to be the divine revelation to us, and therefore true. The story of the fall of man and the results of that fall as given in the Bible, being part of the revelation of God to us, must also be true. To go elsewhere than to the Bible to find the origin of death, would be not only foolhardy but useless. According to Genesis 3, man became subject to death after he had disobeyed the direct and special commandment of God. The Creator had given man a positive work to do in Eden. He was to dress and keep the garden. God also gave him a prohibition.

Man was allowed to eat of the fruit of all the trees in the garden, except one. Of this tree he was not to eat any of the fruit. The penalty for disobeying God was to be death. God said: "In the day thou eatest thereof thou shalt surely die." But Adam wilfully disobeyed God and ate of the fruit of the forbidden tree. This action brought into the world the penalty which was threatened by God. This is what we call death. Adam was cursed forever. This is the origin of death among men.

### **The Principle of Death**

There are many uses of the term "death" in the Scriptures. Sometimes the term is used to refer to spiritual things; other times, to natural. But in every case where the term "death" is used, whether figuratively or otherwise, there is one principle which is basic to the concept of death in all its various Biblical usages. This principle is the principle of separation. When the Apostle Paul speaks of the Christian being dead to sin and alive unto Christ, he simply means that the believer is separated from sin, and active for Christ. There

is under these conditions no activity in the field of sin. When the Scriptures describe the wicked as being dead unto God it means that the sinner is separated from God and that he cannot and does not serve his Creator. This is true in every case where the term "death" is used. There is symbolized in every instance some separation from something, or someone. The principle of death is separation.

### **Adam's Penalty**

This principle of death can well be seen and applied to the story of the origin of death, and the results of Adam's first sin in Eden. The penalty that Adam received from God for his sin, and which we have inherited from him as children born in his sinful likeness, is one penalty. Death came upon Adam for his sin. But this death can be divided into different parts. There are three distinct divisions of this penalty:

First: Adam died the very day he disobeyed God. He was condemned by God to death. This is judicial death. God legally declared him to be dead, and condemned him to die a physical death sometime in the

future.

Second: But before God declared that the penalty of death was to be enforced upon man, Adam had become spiritually separated from God. This we call spiritual death. His transgression had separated him from fellowship with God, such as he had enjoyed before he had sinned. He was now ashamed to meet his Maker face to face, whereas before he had talked to God without any fear or shame being present in his consciousness. He was no longer able to commune with God. His spiritual life became void of spiritual light and became opposed to God. As some one has well said: "Spiritual death is the state of sin and darkness in which man is alienated from God, the principle of life and light, and consequently destitute of true spiritual life."

Third: Adam also died that same day a physical death in one sense of the term. The sentence of physical death rested upon him. He was cast out of the garden. This denied him access to the tree of life which grew there in Eden. He was now mortal, and

subject to death. From that day forward his body was subject to disease, attacks from wild animals and from other men and death itself. He was now to labor, not as in Eden, in joy and contentment, but in sorrow and difficulties. He must now work hard, only to die in the end. The curse of death doomed him to endless, toilsome, burdensome work, and sure death when he was worn out with the toils of the life he was now to live. As Adam died, so all men die in him and with him. The Scriptures say time and time again, of man that "he died," or some similar expression. Paul says in Romans: "As by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned." Some one has said that, "physical death is the dissolution of the body into its component parts, as the spirit takes its flight and the body returns to the dust from which it came."

There is another part of spiritual death which is the final element of the death of the wicked. The Word of God states plainly that there awaits the resurrected



wicked persons, who did not repent and believe the Gospel in their lifetime, an eternal death. This second death is the final elimination of any opportunity for repentance, or salvation, or fellowship with God. All such opportunities of salvation, faith, and repentance, are gone forever. Man is eternally doomed to be separated from God and from the saints of God. Even the blessings of grace that he enjoyed upon earth will be removed. He must forever share the terrors of hell with the devil and his angels. This is only an extended part of spiritual death which is present in the soul of the lost before death takes them out of the world.

(Continued.)

## ELDERS

Alma Meade

I Timothy 3:1-7.

1. This is a true saying, if a man desire the office of a bishop (or elder) he desireth a good work.

2. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hos-

pitality, apt to teach;

3. Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous.

4. One that ruleth well his own house, having his children in subjection with all gravity.

5. (For if a man know not how to rule his own house, how shall he take care of the church of God.)

6. Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7. More over he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

(Acts 14:23), "And when they had ordained elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed."

(Tit. 1:5), "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."

Now let us consider some of these God given facts. First, an elder must be blameless, meaning free from blame of any sort. The

husband of one wife. Oh, we wouldn't think any elder guilty of more than one wife, but I recall some years ago of an elder of a certain plain denomination, he only had one wife, but he loved so much to go to the home of another brother's wife, and become so serious that the elder's wife was almost out of her mind. Is such an elder blameless?

Vigilant, which means watchful and awake to his duty as father of the flock. Do our elders of today measure up in their vigilance as the elder of thirty-five years ago? Let us see, I came into the plain church at the age of 12, over 35 years ago. When my sister and I made it known we wanted to come to the church we were visited at our home by the deacons and were instructed in all things what they expected of us and I think this meeting is holy and sacred, but that has been lost. Applicants are not visited in their home any more before the day they come to the church. Well when we came to the church on the day we were taken in, the members all went upstairs in a room and took us along, they stood us

in the midst, and we had our bonnets on and our plain dresses and they looked us over to see if we would pass and they also removed our bonnets to see if our coverings were large enough, and after telling all the things they expected of us we were then ready to be accepted. I wish and pray it could be the same today, I know not so much trouble would exist in the church in regards to dress because they would not be accepted unless entirely fit.

At love feast occasions the elders walked through the aisles looking from one to another and if one was found with a little lace on the collar or just small things the elder would speak to such a one and if not willing to remove the unnecessary things they were asked to leave the table.

Brethren, how about today, are the elders failing in their mission? I see with my own eyes dresses with fancy colored buttons down the front of the dress, buckles on the belts, hair puffed up that the covering is almost invisible, dresses shorter than annual conference rulings, worldly outer

attire which is very unbecoming to the Dunkard church. Where shall we place the blame, I say on the elders. If members only belong to the Dunkard Brethren church for the sake of belonging to it and do not adhere to the teachings I say the church is better off without them, they become a laughing stock to the world and the church is stunted in her growth. I say any true converted Christian is not guilty of such things. I hope and pray if I do anything anybody sees is not right and I am not willing to fall in line for my sake and the sake of the church, put me out where I belong and if I am honest, no one under the sun will keep me out, (or anyone else that is trying to live a Christian life) because I will come back at once for admittance because we must have the church, but the church must not have us if we are a stumbling block to other unsaved souls.

An elder must be sober, and of good behavior. I hope and pray the elders of the Dunkard Brethren church are of good behavior when they are away from

home as well as at home. He must be patient, only as patient in the church as far as Christ was patient, not a brawler, meaning not to be noisy or contentious. Not covetous or greedy of gain. One that ruleth his own house well because if he don't rule his own home how shall he take care of the church of God. Not a novice that is to say not a young man in the church who doesn't have very much experience, because often when a young person is placed in office he becomes big headed and thinks too much of himself and he is lifted up with pride and falls into the condemnation of the devil. He must have a good report of them which are without.

Sometimes we hear some awful things from those who are without, anything but good reports. God forbid that they should be true.

Now the apostles ordained elders in every church, that they should set in order the things that are wanting. And I see the elders were ordained with fasting. How do we ordain elders? What is wrong with the Dunkard churches, some have all the elders and others have



none? Why? Aren't there enough faithful brethren that measure up to the requirements? If the churches of old all had elders, then the Dunkard Brethren church should have them, too.

The elder is supposed to be the father and the leader of the flock. If the elder does not live with the flock what does he know about them, only to see them perhaps every few weeks. We see what is becoming of the families whose fathers were taken away, that is also how a church is that the Father is away so long at a time, and how can the members live up to the commandments of the anointing strictly to the letter if there is no elder close at hand. I believe any true conscientious Christian will want the anointing before a doctor, because God is the great physician, and the doctor can help nothing unless it is God's will, but oft-times members are compelled to call for a doctor because the elders are too far away. I realize at times they take ministers along to do the anointing, but my good book says call for the elders, and a minister is no

elder, and I find by experience that if we live up to the letter God will do his part. He has never yet failed me. I am not writing this to condemn the Dunkard elders, but beware because these are the little things that crept in the other church and destroyed its spirituality, and if we are not awake and at our post, God only knows the Dunkards will fall like all others gone before, but thanks be to God, he will always have a remnant and I hope and pray I can be with that small remnant till Christ says it is enough. May God give our elders double portions of his Holy Spirit that they may rule according to his divine will that those that should be saved may be saved before it is too late, that the church may grow and prosper in love and spirituality.

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### COMPULSORY MILITARY TRAINING

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Irene Stout

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We are hearing more and more about this subject as the days go by and peace is here after several years of brutal killing, nation

against nation, man against man.

Several newspapers put out a scoreboard of the "yeas" and "nays" as to which is the people's favorite. The score is usually about even. But I wonder are the people that say "yes" to the question, "Do you favor compulsory military training," really true Christians? Could they possibly have read the Bible and yet favor this unnecessary thing? I believe not.

If they want to teach our boys anything, why not teach them the Bible and the ways of the Lord? He says, "Without me ye can do nothing." (John 15:5.) Would they not be safer if they stood by the Lord than by standing by the people of the country in which they live?

How can our country expect to find peace if the rulers of our land compel our boys to take a training that will only lead up to another war?

This is supposed to be a free country, but I don't see how we could still call it free if our boys are forced to take this training against their will.

Some say this training will teach the boys discipline, but discipline and good will should begin in childhood and at home. If our children are taught that our country is always right and others are always wrong, we shall reap a harvest of mature hatred.

The Bible tells us in II Tim. 3:12-13, "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse deceiving and being deceived.

Those things are happening right now under our very own eyes and we must be very careful lest they lead us astray from the path of truth and light to eternal darkness. I am sure we do not want this to happen.

America paid a very great price in this war. Will the next be even worse? Over one million ten thousand lives were lost, not mentioning the many thousands that were wounded and some maimed for life. Now, brother and sister I ask you, was it worth it? Are things going to be peaceful now that this war is over? I don't believe so, the worst

is yet to come.

Oh, Christian, isn't it wonderful what the Lord can do for you? The end is drawing nearer and I say prepare yourselves, make yourselves clean and ready for his coming, and you shall surely be rewarded:

The song, "The Beautiful Garden of Prayer," was just running through my mind. It has a wonderful meaning, starting with "There's a garden where Jesus is waiting." I am sure we all want to see this beautiful garden, and not only that, we want to see our Savior and our heavenly home, so wonderful and beautiful that even man cannot describe it in any words.

Prayer is the answer to many things—pray and have faith in him and you shall receive your reward in heaven.

Faith is the light in the darkness,  
Faith is the promise fair;  
And none so stout he can do with-  
out

The strength of an earnest prayer.

For whenever a man comes to  
sorrow,

And whenever he bows to grief,

Let come what will, he can bear it  
still,

Sustained by a firm belief.

—Edgar A. Guest.

## GOD'S GREAT LOVE FOR MAN

Hayes Reed

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." (John 3: 16-17.)

God hates sin, but he loves a sinner. The world was in a hopeless condition, spiritually. They had completely forgotten the God that delivered them out of bondage, and brought them into the land of promise. Now for a little light on the condition of man in the days of Malachi the prophet. "But ye are departed out of the way; ye have caused many to stumble. At the law, ye have corrupted the covenant of Levi, saith the Lord of hosts." (Mal. 2:8.) "Woe to her that is filthy and polluted, to the oppressing city! She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her



God; her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow. Her prophets are light and treacherous persons; her priests have polluted the sanctuary, they have done violence to the law." (Zephaniah 3:1-4.)

These few scripture verses gives to us a pretty good picture of the sinful condition man was in.

Still God loved man to the extent that he was willing to send his only begotten Son into the world to suffer, bleed and die that man might through the blood of Jesus Christ, have everlasting life. I feel that it is the duty of every Christian today to continue to do their part to bring to unsaved the blessed gospel of our Lord and Saviour Jesus Christ.

All of us have a part to do in the church. So let us do it willingly. The harvest is plenteous but the laborers are few. The world needs Jesus today as bad as they did two thousand years ago. Hundreds of people are dying daily without Christ, without hope. Surely this ought to awaken us to the need of showing, or teaching the people the way of

life that leads to heaven. The apostle Paul was continually bringing the gospel to the people. He worked hard.

Paul knew the reward that awaited him. And he also wanted others to share in that reward as well. The apostle Paul says, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day. And not to me only, but also to all them that love his appearing." May we have such love for all people that we would be willing to give our lives to save sinners from that downward way that leads to destruction.

Many of our forefathers gave their lives to bring the gospel to us, we should be just as willing to give our lives for the cause of Christ, and the saving of souls today as our forefathers were. Must Jesus bear the cross alone, and all the world go free, while others fought to win the prize, and sailed through bloody seas?

May we all pray much that God might give us

strength to carry on his work.

Ellsworth, Me.

### SPIES IN THE CHURCH

Anna Flora

When Moses sent them to spy out the land of Canaan, and said unto them, "Get you up this way southward, and go unto the mountain. And see the land, what it is; and the people that dwell therein, whether they be strong or weak, few or many. And what the land is that they dwell in whether it be good or bad; and what cities they dwell in, whether in tents or in strong holds; and what the land is, whether it be fat or lean, whether there be wood therein or not. And be of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes." (Num. 13:17-20.)

"And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh, and brought back unto them, and unto all the congregation, and shewed them the fruit of the land.

And they told him, and said, we came unto the land whither thou sendest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong in the land, and the cities are walled and very great; and moreover we saw the children of Anak there." (Num. 13:27-28.)

"And Caleb stilled the people before Moses, and said, let us go up at once, and possess it, for we are well able to overcome it. But the men that went up with him said, we be not able to go up against the people: for they are stronger than we are." (Num 13:30-31.)

Here we find Moses calling some to spy out the land of Canaan. To see if they were able to possess it. And only two out of seventy bring a favorable report. Of all that are called of God through Christ Jesus, are only a few faithful?

"So the last shall be first, and the first last, for many are called but few are chosen." (Matt. 20:16.)

"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is

made weak. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." (Rom. 14:21-23.)

"He also that receiveth seed among thorns is he that heareth the word, and the cares of this world, and the deceitfulness of riches, choke the word, and he become unfruitful." (Matt. 13:22.)

"For ye are carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men." (I cor. 3:3.)

"Now I beseech you, brethren, mark them which cause divisions and offence contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (I Cor. 16:17-18.)

"Know ye not, that to whom ye yield yourselves servants to obey, his servant ye are to whom ye obey;

whether of sin unto death, or of obedience unto righteousness." (Rom. 6:6.)

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." (Eph. 4:14-15.)

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy; having their conscience seared with a hot iron." (I Tim. 4:1-2.)

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from God. But exhort one another daily; lest any of you be hardened through the deceitfulness of sin." (Heb. 3:12-13.)

For if these things be not in the church, why have so many departed from the faith, and the church drifted so far out into the world? Dear brethren and sisters, these things were only written that we take the more



earnest heed that we follow Christ in all godliness and fear.

## NEWS ITEMS

### BROADWATER CHAPEL

The Broadwater Chapel congregation held their series of meetings beginning July 22nd and closing on the 29th. Bro. Henry Bessie of Uniontown, Ohio, was our evangelist. Bro. Bessie labored very hard in these services for souls to accept Christ, yet none accepted so great a salvation. But so many were counting the cost, it is our solemn belief they will accept before it is too late. We feel encouraged very much from these meetings.

We held our love feast on Saturday, the 28th, with about 46 members surrounding the Lord's tables. We are grateful to those who came from the other congregations. They are as follows: Orion, Pleasant Ridge, Mechanicsburg, Swallow Falls and Ridge congregations. While we can only thank these dear ones for their presence, we ask God to bless and protect them.

On Sunday we held our Harvest meeting. Bro. Bessie delivered his closing sermon in the morning and the visiting ministers preached in the evening, after which we all left for our homes far and near, feeling we were all richly blessed for coming to worship together in this manner. We may never meet again as we did, so we wish to ask God's richest blessings on all and

wish to thank all who came to worship with us.

May God be with all till we meet again, is our prayer.

Carl H. Broadwater,  
Box 65-A, R. 1, Westernport, Md.

### DALLAS CENTER, IOWA

The Dallas Center church has been enjoying a two weeks' revival meeting from August 19th to September 2nd. Bro. Melvin Roesch was the evangelist. He gave us messages to set us thinking. May we also take heed to the Word which was preached.

We will list some of the thoughts presented. First he gave us a picture of the darkness of sin, and our hope in Christ, the atonement for sin. As it took faith for the Israelites to look upon the bronze serpent to be healed, so it takes faith to look unto Jesus to take away our sins.

Then we will walk with Him. If we walk in the light we have fellowship with Him and are cleansed. (I John 2:6.) We will want to work for Him. He giveth life and we cultivate it to keep it living.

The church is a living body. The loss of one of our members causes us pain and affects the whole body. Each member means a lot to the church. It causes the rest of the body of Christ much pain when one needs to be amputated lest the whole body be lost.

Prayer is the most abused privilege. The peace that Jesus gives brings peace to the soul.

"The Two Ways." We must be made clean by the blood of Christ to walk on the narrow way—the

elevated way. As horses are shod to keep them from slipping, we must have our feet shod with the preparation of the gospel of peace, (Eph. 6:15), to keep from slipping into the broad way.

The closing messages were on "Hell" and "Heaven." The Christian has three things for which he can be of good cheer. "Be of good cheer, thy sins be forgiven thee." (Matt. 9:2.) "Be of good cheer; it is I; be not afraid." (Mark 6:50.) Companionship of Jesus. "In the world ye shall have tribulation: but be of good cheer I have overcome the world." (Jno. 16:33.) Overcoming with Him.

Our hearts were made to rejoice when two precious souls decided to follow Jesus and yielded their hearts to Him. Baptism took place after the examination service on Sautrday afternoon. Bro. Roesch officiated in the evening. We enjoyed this service together.

When we think of how much Jesus has done for us, it makes such occasions seem precious.

We are more responsible than ever before for the things we have heard and experienced. May we always be faithful stewards to what the Lord commits unto us.

Ethel Beck, Cor.

### ENGLEWOOD, OHIO

Bro. David Ebling of Bethel, Pa., came into our midst August 12th, and held a two-weeks series of meetings. He preached the Word and gave the warning, and even if there were none added to the church, we have all been strengthened and much good seed sown which will bring forth fruit in due

season.

We also want to announce our love feast which will be October 27th, the Lord willing, beginning at 10 a. m. We extend a hearty invitation to all, the laity as well as the ministers, to come and worship with us at this time.

Ivene Diehl, Cor.,  
New Lebanon, Ohio.

### LITITZ, PA.

The Northern Lancaster county Dunkard Brethren expect to have their love feast October 21st at Lititz. Sunday school at 9:30 a. m. Preaching at 10:30.

A hearty invitation is extended to all who can attend our love feast.

Susanna B. Johns,  
35 E. Lincoln Ave.

### NOTICE

We the Eldorado, Ohio, congregation expect to begin a two weeks' meeting on September 30th.

Elder L. B. Flohr of Vienna, Va., expects to be with us at this time. Our love feast will be held at the close of the meeting on October 13.

To these services you are invited.

Alvin Silknitter, Clerk.

### GOSHEN, IND.

On August 19th we held our annual Harvest meeting, a sermon both forenoon and afternoon by Elder Abraham Miller of Montpelier, Ohio, which was well attended, an offering for relief in China was taken amounting to \$118.00.

Another one of our young brethren was drafted, Bro. Reinhold Gunderman, who is in CPS camp

at Dennison, Iowa. May God speed the day when they all are released and can return home, and we know many are standing more firm to stand for Christ than those at home. We rejoice to know that He knows it all and will reward accordingly.

Our series of meetings will begin the first Sunday of October and expect to continue two weeks, closing with a love feast Saturday evening, the 20th.

Yours in His service.

Sarah E. Yontz,  
Shipshewana, Ind.

#### IN REMEMBRANCE

From July the 22nd to August 5th,  
Nineteen hundred and forty-five,  
We had revival meetings

With a man very much alive.

Bro. Beery was the preacher,

Filled with the power and love,

A wonderful teacher,

With messages from above.

We learned many lessons

He gave us every night;

With all the power God gave him,

I pray we have more light.

He certainly preached God's message

Sent down from the Father above;

Of faith, repentance and baptism

And of God's wonderful love.

I don't think he missed one item,

That God would have him say,

The results of the wonderful meetings

Shall be on the judgment day.

I know I have been strengthened

Through these messages from the word;

I hope we all prove faithful

That we may see the Lord.

God bless you Bro. Beery,

Many such meetings to hold,  
May His love guide and keep you  
Till safe on the streets of gold.

Dedicated to Bro. Beery on August 5, 1945, by Sister Alma Meade.

#### WHAT MEN NEED WIVES FOR

It is not to sweep the house, and make the bed, and darn the sock, and cook the meals, chiefly that a man wants a wife. If this is all he wants, hired servants can do it cheaper than a wife. If this is all, when a young man calls to see a lady, send him into the pantry to taste the bread and cakes she has made; send him to inspect the needle-work and bed-making; or put a broom into her hands and send him to witness its use. Such things are important, and the wise young man will quietly look after them. But what the true man most wants of a wife is her companionship, sympathy, and love. The way of life has many dreary places in it, and man needs a companion to go with him. A man is sometimes overtaken by misfortunes, he meets with failure and defeat; trials and temptations beset him; and he needs one



to stand by and sympathize. He has some stern battles to fight with poverty, with enemies, and with sin, and he needs a woman that, while he puts his arms around her and feels that he has something to fight for, will help him fight; that will put her lips to his ear and whisper words of counsel, and her hand to his heart, and impart new inspirations.

All through life—through storm and through sunshine, conflict and victory, through adverse and favoring winds—man needs a woman's love. The heart yearns for it. A sister's or a mother's love will hardly supply the need. Yet many seek for nothing further than success in housework. Justly enough, half of these get nothing more. The other half, surprised above measure, have obtained more than they sought. Their wives surprise them by bringing a nobler idea of marriage, and disclosing a treasury of courage, sympathy, and love.—Primitive Christian, 1880.

SEL. A. B. VANDYKE.

#### MY BIBLE AND I

I have a companion of infinite worth

We travel together through this dreary earth,  
From pilgrimage here to a home in the sky,  
We're traveling together, my Bible and I.

I have a companion, a wonderful guide!  
A solace and comfort whatever be-tide;  
A friend never failing when others pass by,  
Oh, blessed communion—my Bible and I!

I have a companion, 'tis God's holy word,  
Revealing from heaven, the mind of my Lord;  
My rock and my refuge when danger is nigh—  
We've blessings eternal, My Bible and I.

I have a companion, a heavenly light,  
A pillar by day and a fire by night;  
A lamp from the cradle until I shall die—  
What blessed communion—my Bible and I.

I have a companion, a dear faithful friend,  
A union of blessing that never shall end;  
Till Jesus returns with His saints from on high,  
We'll travel together, my Bible and I.

O light of my pathway! Thou lamp to my feet!  
O manna from heaven, so precious and sweet,  
For thee do I live, and for thee would I die,  
Forever and ever, my Bible and I.  
Selected, William Root.

With the habit "worry" kept under control our lives become worth more to ourselves and to others. Worry is a habit, the futile anxiety which cannot alter the unalterable, or the excessive anxiety which saps the strength needed to improve things, and undermines health, mentality, and morale.

### ADULT SUNDAY SCHOOL LESSONS

- Oct. 7—Exod. 40:22-38.  
 Oct. 14—Deut. 1:1-46.  
 Oct. 21—Deut. 2:1-37.  
 Oct. 28—Deut. 3:1-29.  
 Nov. 4—Deut. 4:1-49.  
 Nov. 11—Deut. 5:1-33.  
 Nov. 18—Thanksgiving, a duty.  
       Eph. 5:1-33.  
 Nov. 25—Deut. 6:1-25.  
 Dec. 2—Deut. 7:1-26.  
 Dec. 9—Deut. 8:1-20.  
 Dec. 16—Deut. 9:1-29.  
 Dec. 23—Christmas. Luke 2:1-40.  
 Dec. 30—Deut. 10:1-22.

### PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 7—The Church at Antioch.  
       Acts 11:19-30.  
 Oct. 14—From Prison to Prayer  
       Meeting. Acts 12:1-19.  
 Oct. 21—Missionary Experiences.  
       Acts 13:1-52.  
 Oct. 28—Paul and Barnabas at  
       Lystra. Acts 14:8-20.  
 Nov. 4—Paul and Silas in Europe.

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- Nov. 11—Prayer and Song in Prison.  
       Acts 16:25-40.  
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       and 117.  
 Nov. 25—Paul Preaches the True  
       God. Acts 17:15-34.  
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       Ephesus. Acts 19:8-41.  
 Dec. 9—Paul at Troas and Miletus.  
       Acts 20:6-38.  
 Dec. 16—Paul Helped by His  
       Nephew. Acts 23:11-35.  
 Dec. 23—Jesus Born in Bethlehem.  
       Luke 2:8-20.  
 Dec. 30—Paul in a Shipwreck.  
       Acts 27:1-44.

# BIBLE MONITOR

Vol. XXIII

October 15, 1945

No. 20

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## PRECIOUS PROMISES

### Part 6

Among the New Testament prophecies pertaining to the "Last Days" there are two that are of particular significance in connection with the line of thought we have been using in these columns of late. The conduct of people round about us and the attitude that they are taking toward the promises of the word of God are an indication of the amount of faith they have in God and his word. More than this, it is an indication that we are living in these last days spoken of in the scriptures.

The scriptures that we have in mind are as follows: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his

coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. (II Peter 3:3-4.) But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts." (Jude 17:18.)

In these references it is clearly pointed out that there would be mockers and scoffers in the last days; people who would deliberately reject the plain teachings of the scriptures and treat the inspired word and those who believe it with contempt, derision, and ridicule. Jude also states that these people would be within the nominal ranks of the church and that it would be because of "Certain men



crept in unawares," false teachers, who would sow the seed that would reap the harvest of unbelief, scoffing mockery and apostacy in the church. Those of us that have witnessed the widely heralded "Transition" in the churches of late years and compared these matters with scriptural teachings cannot but see the fulfillment of these prophecies of Jude here in our own time. As a result of this transition it is nothing uncommon to hear people openly and publicly scoffing at, mocking and denouncing the precious truths of the word of God. As a further proof of the fulfillment of this prophecy those same people who are rejecting and ridiculing the word have gone back into the world with its sins and folly and are "walking after their own ungodly lusts" just as Jude said they would.

Many of the prominent leaders of the churches are men who reject and ridicule much that is taught in the scriptures and it is men of this type that are responsible for the unscriptural entanglements that are robbing the churches of their

power and prestige over men in the world.

One of the most precious promises that our Lord has left us is that he will return again to earth and receive the redeemed of the earth unto himself into the place which he is preparing for his saints. "And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also." (John 14:3.) The angels, at the time of the ascension of our Lord bore testimony to this truth: "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 10:11.) Paul, who received his knowledge of this matter direct from the Lord gives us a beautiful picture of this marvelous event of the ages in I Thess. 4:16-18. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the

trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." This is one of the great truths of the word that men are scoffing at.

With these plain teachings before us one has to marvel at the audacity, impudence, and intellectual depravity of men in our generation.

May the Lord help those who have not been blinded by these modern delusions to cling tenaciously to these exceeding great and precious promises of the word of God.

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## WHAT IS DEATH?

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### Figures of Death

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#### Part 3

There are in Holy Writ some pictures of death given which might aid us in obtaining a clearer idea as to what death consists of.

In Genesis 2:17 and 3:19 death is spoken of as the re-

turning to the dust of the body of man, "Dust thou art, and to dust shalt thou return." In Eccl. 12:7 the preacher says: "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." This verse tells of the separation of the personality of man into its parts at death, and the destiny of each part. In the resurrection both will again be reunited into one personality. This total personality will then either receive the rewards of heaven or the terrors of hell, depending upon their salvation or their doom.

Death is pictured as the withdrawing of the breath, or its removal from the body. This is what is meant by the use of the term, "giving up the ghost."

Death is described by some writers in Scripture as a removal from the body. The idea of being absent from it is expressed. The real man leaves behind him only the tent, or tabernacle, or house in which he dwelt, as he departs for his long eternal home. Paul is using this terminology when he says: "For we know that if our earthly house of this tabernacle were dissolved,

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we have a building of God, an house not made with hands, eternal in the heavens." Peter speaks of putting off this tabernacle, in reference to his death which he expected shortly to come to him. At another place death is described as taking off a garment. The body is thought of as a garment for the soul in this passage.

Death is often spoken of as a sleep, or a laying down to rest, a putting by of cares, troubles, and sorrows,

as a rest for the soul. It is often viewed as a going away on a long journey from which there was no return to the place from which the soul had begun this journey.

These are pictures of death. They give us some angles from which we might view it. Let us take up some of the characteristics of death.

**What Death Is**

Let us now observe some things that describe death. There are many elements in death. We can stress only a few.

Death is universal. It is no respecter of persons. The rich, the poor, the wise, the foolish, the old and the young, the king and the beggar, all must die. Man-kind is born to die. It is recognized in every kindred and tribe as universal. Every religion has some explanation for death and some idea of life after death. This is one of the few facts that is common to all people. Race, color, religion, or any other circumstance of life makes no difference. All men must die. The Bible declares this to be true. "It is appointed unto men once to die, and



after this the judgment;" "For as in Adam all die;" "As by one man sin entered into the world, and death by sin, so death passed upon all men for all have sinned." These few Scriptures are but examples of the many more which teach the same thing—that all men die.

Death is a tragic reality. The Christian Scientist claims that death is an illusion, but he follows his departed loved ones to the cemetery. He buries his dead as well as others do. They lie beneath the sod as we all shall lie. He enjoys the presence of the departed no more. The death of a loved father, mother, brother, sister, husband or wife is very real to the ones left behind. The void left by their absence is real. The wise man says, "The place that knew them shall know them no more." The Scriptures plainly teach the reality of death. All life has no meaning for us if we deny the reality of death. If death is an illusion, then life is also an illusion. But both life and death are realities. Death brings in its wake sorrow, woe, and disappointment. Even for the Christian it is not an un-

mixed blessing. It is bitter for those who are left in this world. Although as Paul speaks, "we sorrow not as others who have no hope," yet real sorrow enters the experience of life for the Christian when his loved ones leave this earth. This sorrow is not altogether done away with, even if the departed has been saved and has gone home to heaven, as the Scriptures teach the saved do upon their death. As Dr. H. B. Smith says in speaking of death: "Death in its most general idea, as the penalty of the law, includes all the evils and sufferings which come upon us, justly, under God's moral government."

Death is the penalty for sin. If sin could be removed from the universe, death could also be removed. This is the picture of heaven. Sin is removed by the power of God. Death, sin, and all the sinners, including the devil and his angels, are cast into hell. In glory there is no death or any result of death.

In concluding this discussion, it is necessary to make a statement concerning the difference between the death of a child of God and

the death of a sinner. Physical death is the same for both Christian and non-Christian, but it has a different meaning for each. It is true that the saved have sorrow when a Christian dies, but not as others who have no hope. But physical death is to the Christian in one sense a relief from the sinful and evil world and an entrance into glory. God uses the fact of physical death to take away the last traces of sin from the body of the Christian. In the resurrection the believer will possess a new body, free from any result of death. This body will be sinless and pure. Death is a punishment for the soul. This sting of death is not removed until the resurrection. The saint does not fear death, for he knows that he has a God to go with him, as he goes through the dark shades of death. But the Christian does die. He does suffer pain and woe to a certain extent. But he reaps only physical death, and not the eternal death which follows for the sinner. For this reason he can say, "O death, where is thy sting? O grave, where is thy victory?" The believer

realizes that Christ has conquered death for him. He knows that he shall come forth anew with a spotless body which shall never perish.

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### FIRST WORLD FEDERATION—PATTERN FOR THE FUTURE

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An Exposition of Genesis  
11:1-9

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W. D. Herrstrom

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The purpose of this treatise is to teach prophecy rather than discuss politics. It is not our thought to express political preferment. We write objectively regarding prophetic trends.

Old Testament prophets often showed the people of their time, how political trends were fitting into predetermined moulds announced by divine revelation.

The day is probably not far distant when to discuss Bible prophecy will be regarded as spreading sedition. But that state of affairs has not developed at the present writing.

Already we see pre-millennial students of Bible

prophecy being singled out for persecution here in our United States. It is said of the Antichrist of the end-time that "he opened his mouth in blasphemy against God . . . And it was given him to make war with the saints, and to overcome them."

Antichrist will take his place at the head of a gigantic political and economic system. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

The very fact of Christian persecution these days, indicate that the shadow of Antichrist is looming large on the horizon. There are millions of us, who through the study of prophecy, know that the coming of the Lord draweth nigh—and as Paul said, this is a "purifying hope."

The history of man is a history of movements away from God. These movements are inspired by Satan. All of them end in disaster.

Adam and Eve tried to be

"as gods." They were expelled from Eden. Cain wanted civilization without regeneration. He brought an additional curse upon the earth. Corrupt leaders in antediluvian days plunged the world into cesspools of sin and quagmires of iniquity. God's wrath destroyed a godless world and spared only the righteous.

After the deluge took its toll, man again forgot God. Nimrod was "mighty" but he forgot that God was "Almighty." Confusion reigned.

When Christ came to earth nineteen hundred years ago, the rabbis said, "Scholarship is agreed that Jesus is an impostor." They crucified Him. The record is found in Acts 7:51-54.

When Christ returns He will find the whole world organization against Him. Only in the hearts of truly born-again believers does He reign.

**Satan Says, "Organize!"**

Satan's cry is, "Federate." God's cry is "Separate." Satan says, "There is power in federation." God says,

"There is power in separation." The Christian life is a life separated from sin and the things of the world that militate against the spirit-



ual.

Satan's "gathering together," is called in the Scripture, "the synagogue of Satan." See Revelation 2:9. Christ's church is called the "ecclesia," "the called out ones."

The cry of the world is, and always has been, "Unite, federate, get together"

The cry of God is, and always has been, "Come out from among them, and be ye separate."

While God is "calling out" His church from the world, Satan is "gathering together" his own, in the world.

Nimrod was the first man who attempted to organize the world for one-man-rule. That was 4,000 years ago. Sufficient time had not then passed through God's hour glass for the final one-man ruler, the antichrist, to appear on the scenes. But Nimrod was a type of the Man of Sin.

Today, however, it appears that the world is ripening for the acceptance of the beast of a man prophecied in Scripture. Today, the world is readying itself to accept a man as a substitute for God. Today,

the spirit of man-worship is in the air. Today, millions are saying, "Viva Dictator—Goodby, God!" Today, millions would rather look to man than to God, to solve their problems.

There is an ominous parallel between the events of Nimrod's time and the events of the present hour.

### "One World"

"And the whole earth was of one language, and of one speech." (Genesis 11:1.)

Note the expressions, "the whole earth," "one language," and (v. 6) "the people is one."

Four millenniums ago, Nimrod discovered that there was "one world." Because there was an international medium of communication—one language—he thought the human race should be organized and ruled by one man.

The account in Genesis 11:1-9 must be considered in the light of Genesis 9:24-27. In the latter account we have an explanation of the origin of "racial boundaries" to keep the races apart, just as He established the boundaries of the sea to keep the oceans from overflowing the earth. The kind of solution for racial prob-

lems suggested by some to-day is not even hinted in the Word of God. The "divine order" is given in Genesis 9:27, "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

In the light of this truth, turn again to Genesis 11:1-9 and it will be observed that Nimrod's movement to "untie" the peoples of the world, scramble the races, and produce a mongrel offspring, was a direct violation of God's counsel.

The Bible clearly teaches that the only basis upon which the peoples of the world can unite and dwell together in peace, is in submission to the purpose and leadership of Christ. This will never be effected until the Millennium. The Millennium (a thousand years of predicted peace) will not be brought in "gradually" by man. It will be set up "suddenly" by Christ. Not until the Lord returns, binds Satan, and incarcerates the ungodly in gehenna—not until then will there be peace, permanent peace.

Any movement to unite the peoples of the world before that time will only set

the stage for the appearance and the coronation of the Antichrist. Such movements always seek to unite man to follow man instead of God.

### Don't Jump The Fence

God sets up fences, national walls, for the protection and preservation, of the human race. Among these are the "racial barriers." The Lord wants to keep the nations "apart," for their own good.

The Orientals, for example, have characteristics which are so alien to our ideas and modes of living that we could never adopt them—traits of character that could never fit into the program of western civilization. We could transplant ourselves to the Orient, but would return after many years, the same good old-fashioned Americans as when we left the country. We have something that they cannot change. They have something that we can not change. God placed it there to keep the races separated one from the other.

The Semitic peoples have characteristics which make it impossible for them to mix and intermingle with

other nationalities. A divine decree forbids them to mix with others, in order to dwell successfully in the midst of other peoples. God has fixed a severe penalty for the violation of the commands. Obedience to that commandment will spare the Semitic peoples the suffering which will necessarily be their lot if they violate it.

God has likewise decreed the status of the descendants of Ham, and any attempt to change the purpose of God in this matter can only result in human disaster. These decrees have nothing whatsoever to do with any idea of racial superiority or inferiority. God is simply attempting to teach us to respect racial boundaries and thus avoid penalties to be exacted by ignoring them.

#### **We Are All Neighbors**

It is true that great systems of international communication and transportation exist, but that does not change the commands of God. These modern inventions make the Chinese our neighbors, but that does not mean for a minute that we should try to break down the impregnable "Chinese Wall" of

God-created racial boundaries.

You might live next door to a colored family. They are your neighbors. But that does not mean that your son or daughter should marry into their family. The self-respecting negro objects to intermarriage with other races, as truly as whites object to intermarriage with negroes. The good negro wants to maintain the individuality of his race, as God intended.

This does not mean that either race is superior or inferior as far as the love of God is concerned. Had there been only one human being in the world, and that person a little black boy in the heart of some African jungle, Jesus Christ would have loved him enough to come down from the ivory palaces and die on a Cross of shame to save his soul. God loves sinners—all kinds of colors of sinners.

The colored man has the same right to be proud of his ancestry as we have to be proud of ours. The colored man has a place in the program of God. So does the white man. Let each keep his proper place, and each will respect the other



as members of God's creation. There will be peace, harmony and happiness on both sides. But reverse God's order and you will pay the penalty.

Much of present-day talk about "racism" is promoted by professional provocators who are trying to stir up trouble. Study the history of nations, and it will be noted that such words as "anti-Semite," "anti-Negro," "anti-Chinese," etc., are never in a nation's vocabulary when God's commands concerning "racial boundaries" are respected and obey. But when the Scriptural arrangement is deliberately flung to the winds, then there is confusion, chaos, revolution and anarchy.

"Union" often destroys "Unity." Your dog and cat get along splendidly lying by your fireside. The dog has a corner. The cat has a corner. They are peaceable. That's unity. But you decide there should be union. You tie a rope around the hind legs of the cat and the other end of the rope around the hind legs of the dog. Hang them over a clothes line. Now you have "union"—they are

forcibly held together. Do you have unity? Well, you guess!

Unity results from conforming to the laws of God. Where there is unity no union is needed. Union on the basis of organization is Satan's substitute for unity according to God's commands.

But the world will "organize." Nations will attempt to tear down God's racial barriers. And the world will pay the penalty by wallowing in blood to the horses' bridles. See Rev. 14:20.

### One Language

We may expect a universal language in the end of the age. Esperanto has been proposed but never widely adopted outside of Communist circles.

The latest proposal of an international language is "Basic English," consisting of only 850 words and five simple rules of grammar. The average person could learn it in two or three weeks. This may not become the final universal language, but at least illustrates a trend.

With international communication and transportation, man will again (as in

Nimrod's day) attempt to unite the world—make it "one," and adopt a demon-energized dictator whom Christ will destroy by the brightness of His appearing.

In Nimrod's day they journeyed "from the east" and gravitated to "a plain in the land of Shinar; and they dwelt there." See Gen. 11:2.

East is the direction of the sunrise. It was the primary direction of the ancients. The wise men saw the star in the east, heralding the first coming of Christ. Malachi says concerning His second coming, "The Sun of righteousness shall arise with healing in his wings."

The gate of Eden was on the east. The gate of the tabernacle was on the east. The gate of Solomon's temple was on the east.

But in the movement mentioned here, during the days of Nimrod, the people journeyed toward the west—toward the sunset, the darkness, the night, away from God, yes, toward an eternal night.

Downward they went—down from the straight and narrow way that leads to life eternal., down to the

Broadway of Babylon, that beautiful, wide, crowded thoroughfare that leads to destruction.

### Mountain Christians

It takes greater effort to live on the mountain top of Christian experience, than to remain on a dead level. Many today are rushing to the valley, following the line of least resistance. They are swept along by the on-rushing tides of the world.

Those few who remain in the mountains, securely anchored to the Rock of Ages, will stand when the storm of opposition breaks in all its fury. They will survive when the plagues of modernism, rationalism, communism and totalitarianism sweep others into oblivion.

In the mountains there are many vicious creatures, which never attack those who dwell on the plains. In the mountains you have a continuous battle. You must ever be on guard, but this will develop in you the qualities of discernment, endurance and stability. When others cower and quake, you will stand your ground. When others keep silent you will not be afraid to speak. You will stand at

all times and in all places as a true and worthy soldier of the cross. You will be an Abraham, not a Lot.

Apostasy, indifference, and spiritual lethargy, always move down into the plain, down into easy street, down into the lap of the world, where there are no battles to fight. Lot set his face toward Sodom. He pitched his tent toward Sodom. Apostasy "doesn't believe in fighting." It wants peace—the peace of spiritual death, the peace of a cemetery where no one molests . . . for are not the dead harmless? Modernism has gravitated to that level, and some professed Fundamentalists appear to be on their way. The tragedy of this age is the fact that the modern church imagines it is lifting the world up to God, while in reality it is simply descending to the level of the world.

#### Standardization

"And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build a city and a tower, whose top may reach unto heaven;

and let us make us a name, lest we be scattered abroad upon the face of the whole earth." (Gen. 11:3-4.)

There are many spiritual lessons to be learned from this passage.

"They had bricks for stone.' A stone structure is permanent. A brick structure is temporary.

The church is built upon Christ, the Rock. Believers are likened to stones. Peter says, "Ye also as lively (living) stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

The brick is a substitute for stone. Stones have individuality. You never find two exactly alike. Bricks are always the same, cast in the same mold, made of the same material, mixed in the same way, and cured in the same kiln. Bricks are the work of man. Stones are the work of God. Bricks are, therefore, an apt figure of standardization.

The Lord is building His church, the "spiritual temple," with living stones. That structure will abide forever.

Satan is attempting to mould all men by the same



pattern. The result will be a race of little pewee devils, who talk, act and think like Satan. The standardized man will not believe the Bible. He will not believe in morality. He will not believe in honesty. He will not put Christ first in his life. He will live for self alone and accept the word of man as the final authority in everything.

With a world of standardized men, Satan can take control and build his tower of Babel, which will bring upon the human race the greatest confusion ever known.

While God's eternal structure, the church, is held together by the Holy Spirit, man's temporal structure is held together by the "slime" of this world. "And slime had they for mortar," says the Genesis account.

#### Means Dictatorship

Standardization and dictatorship are Siamese twins. The two will always be found together.

Political ideas are standardized to produce dictators and dictatorships. The Soviet dictatorship has one party, the Communists. Italy had one party, the Fascists. Germany had one

party, the Nazis. Be it said in no uncertain terms, that the two-party system has been used of God to preserve liberty in America. Where one party becomes supreme, dictatorship always follows.

The cry of the dictator is, "Everybody before me was wrong. I, I only, am right. Follow ME. I am indispensable." One party always means a one man rule.

Attempts have been made in the United States to reduce our system to one party, by perpetuating the same group in office year after year; strengthening its power by multiplying bureaucrats until now there are over 3-million of them on the government payroll. The next step is to try to silence opposition by terrorizing critics. This is the program of the "left-wingers." Our Lord pronounced judgment upon the "left-ists" in Matthew 25:41. Pause, turn to your Bible, and read it!

Standardization has been attempted in the educational realm. Boys and girls are taught that it is a mark of ignorance to believe the Genesis account of creation and accept the Bible as the

inspired Word of God.

Standardization has invaded the ecclesiastical realm. Modernism, i. e. Judaism, with its denial of the deity of Christ, the virgin birth, the efficacy of the atoning blood, the bodily resurrection of Christ, etc.,—these and other similar “negatives” have been substituted for the fundamental tenets of the Christian Faith.

The radio, the press and the movies are media through which public opinion is being standardized. Radio pastors often find that their sermons must be censored by unbelieving, blaspheming, liquor-guzzling men of the world, before being released for broadcast. Whatever is objectionable (to the ungodly) must be eliminated.

But you cannot standardize anything in the spiritual realm. Where the Holy Spirit is, there you find liberty. Said the Apostle Paul: “Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.”

Attempting to standardize men is like putting a tin can over a tomato plant. You will produce only a

sallow, frail, fruitless, worthless product. The same is true in the human realm. The Antichrist program will demand a humanly-invented ceiling on the soul of man.

God’s plan is to take man out of mere human moulds. Every person should be yielded to the touch of God’s hand. The human clay should be fashioned by the master hand of the eternal God—moulded into a vessel of honor to glorify the Creator through time and eternity.

Only dictators attempt to interfere with that plan. Standardization—“canned” ideas, political, economic, religious . . . these all belong to Satan’s program. “They had brick for stone, and slime had they for mortar.”

#### God Left Out

Note that in Nimrod’s scheme of uniting the world, God was left out entirely. The Infinite was not consulted. Man consulted man, but man did not consult God. “They said one to another.” It was all “I, we, us.” Let us make brick. Let us build us a city. Let us make us a name. This clearly typifies the Antichrist system of the end-

time.

Thus will it be during the period preceding the return of Christ. Men will consult men, but they will leave out God. Men will care nothing for the name of Christ. They will exalt their own names. They will say, "Let us make us a name."

#### God's Judgment Strikes

"Therefore is the name of it called Babel . . . and from thence did the Lord scatter them abroad upon the face of all the earth." (Genesis 11:9.)

"Babel" means confusion. Where God is left out chaos results. "God is not the author of confusion."

In the cradle of the human race, Nimrod attempted to set up an international federation. It was not the prophetic time. In the days of Nebuchadnezzar another attempt was made at Babylon. It ended in failure. The Word of God indicates that during the end of this age a new world-empire will be conceived in that same area. Are we living in that period? Early events will give the answer to that question.

If we are living in the end of the age, as prophetic trends indicate, then we

shall witness the development of a world federation of nations in which God will be left out . . . a program of enforced peace in which God will be left out . . . an international government in which God will be left out . . . an international flag, language and dictator inaugurated in defiance of God Almighty.

That will be man's last attempt to solve the world's problems without the help of God. It will end in the most colossal failure of human history — war, famine, pestilence, and death that will sweep from the earth one-third of the world's population.

"And they had brick for stone, and slime had they for mortar." (Gen. 11:3.) See Revelation 18:1-24; 9:14-21; 13:4-8; 19:1-2; 19:17-21; 21:3-4; 22:17-21; I Thessalonians 5:3.

Minneapolis, Minn.

#### WHO IS MY BROTHER?

Alma Meade

(Matt. 13:46-50), "While he yet talked to the people, behold his mother and his brethren stood without, desiring to speak with him.



Then one said unto him, behold thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

What is the will of his Father which is in heaven? The New Testament is the will that Christ left for his followers which he received from his Father in heaven. Jesus taught many things while here upon the earth and it is necessary for each and every Christian to study the New Testament in its entirety to know the entire will. If we keep and observe all the ordinances such as feet-washing, the Lord's supper, the bread and wine, the anointing, etc., is that enough? If we see a so-called brother doing some things that are not suitable and not Christ-like, is he my brother?

Perhaps he may while out with a few worldly

folks just smoke one cigarette, or only take one drink, or just curse a few words because no other brother is around. Is he my brother? Is that the will of our Father? Does he not see all we do? We may not be law abiding or perhaps just cheat a little, but he that is unfaithful in little is also unfaithful in much. When we know some of these things although good church members and set at the love feast table and observe all the ordinance, are they my brother? Who is my sister? Perhaps while with some others she may not dress as she does among Christian people, or wear her covering, she may look just like a worldly person. She may cause strife between some others and may just tell a little lie when convenient to cover up one told before, don't care to attend church, would sooner go other places of pleasure instead of hearing a good sermon. Is she my sister?

Who is my mother? Not only my real mother, but all mothers of the faith who do the will of God. Can we call all brethren, sisters, and mothers? I say verily nay, because they that do

not the things God and Jesus has told us to do here in this world to be lights of the world and salt to the earth, they are not my brother, sister or mother, and God has told us in this scripture that they are not considered as such.

Brethren, sisters and mothers that are neglected and don't take time to pray or read God's word perhaps for weeks and even months, and perhaps for years, they are spiritually starved—can we consider them doing the Father's will, are they my brother and my sister, and my mother?

May we answer this question by Jesus own words, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

May we all as Dunkard Brethren prove to be brethren, sisters and mothers that God would have us be.

Bernville, Pa.

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### NEWS ITEMS

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#### CERES, CALIF.

Pleasant home congregation met

in quarterly council September 7th, by singing hymn No. 335. Bro. Peters read the 12th chapter of Romans and led in prayer. Bro. Andrews then took charge and moderated the meeting. Officers for the church are as follows: Elder, Bro. M. S. Peters; clerk, Harvey Ruff; treasurer, Elmer Ruff; trustee, Bro. M. E. Peters. Sunday school superintendent, Elmer Ruff.

We also elected delegates to District meeting which will convene here November 14th.

Just recently Bro. Herbert F. Snyder and family of Reading, Pa., and sister Bertha Little and her daughter and granddaughter have moved in out midst for which we are very thankful, as the harvest is white and the laborers are few.

If there are any thinking of changing locations we would be glad to welcome them in our midst.

We decided to have a revival meeting after District meeting and chose Bro. E. L. Withers of Newberg, Ore., if we can get him.

We ask an interest in your prayers in behalf of these meetings.

Since our last report there has been a shower of blessings in our church, three precious souls came out for a closer walk with God. The church received them on their former baptism, they have all moved in our midst recently for which we are very thankful.

May we have your prayers for the church at this place.

Emma Ruff.

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#### WENATCHEE, WASH.

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The Wenatchee Dunkard church

met for regular quarterly council at the home of our elder, September 7th at 2:00 p. m. The meeting opened by singing No 446. Bro. Pratt then read the fourth chapter of I John and commented on the same. We were then led in prayer by our elder, D. B. Steele.

Our elder then took charge of the regular business of the meeting. The first was that of some deferred matters, which was reported very favorably and the report accepted and the matter disposed of.

The matter of holding our district meeting this fall, in the Fourth district was then taken up. Bro. Pratt then read letters from the Pleasant Home congregation and the Newberg congregation expressing their willingness to have our District meeting this fall, and it was so decided that the meeting will be held in the Pleasant home church, California, beginning on November 13th. The date set for our love feast was October 6th.

Our hearts were made to feel sad when it was mentioned that two of our faithful members who were with us in our last quarterly council have passed to their eternal reward.

We ask an interest in the prayers of the faithful members of the brotherhood.

The meeting closed with prayer by Bro. Charles E. Inks.

D. B. Steele, Cor.,  
1 S. Garfield St.

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### WEST FULTON, OHIO

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The West Fulton congregation expects to begin a series of meetings October 21st, lasting two weeks. Bro. Howard Surbey of the

Orion congregation has consented to come. Remember us in your prayers.

Orpha Beck, Cor.,  
Wauseon, Ohio.

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### ANNOUNCEMENT

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We, the Waynesboro church, expect to hold a two weeks' revival meeting, beginning October 28th, the Lord willing. Bro. Henry Besse of the Orion congregation will be the evangelist. Our love feast will be held Saturday, November 10th. A general invitation is extended to all, come and enjoy the services with us.

Mildred Demuth, Cor.

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### GOSHEN, IND.

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We met in quarterly council Saturday afternoon, September 15th. Song No. 208 was sung, followed by Bro. Roy Swihart reading Romans 12 and giving some splendid remarks on the same, after which prayer was offered. Elder B. E. Kessler then took charge of the services.

The deacons gave their report from their annual visit with admonition or suggestions that were given.

A letter of encouragement is to be written to our young men of this congregation in camp or hospital, by Bro. Kesler.

Some improvements to the church premises are to be made, other business was taken care of and an offering taken amounting to \$10.00, this was given to the sisters to purchase material for making beddings for relief work.

Bro. Kesler then made known his



desire to be relieved of the oversight of this congregation at the December business meeting because of age, feeling his memory, sight and hearing disqualifies him for this position.

On September 30th Bro. Kesler expects to give a fatherly talk (as he puts it), to the young especially, but for all, an exhortation for loyalty to God and the church.

The clerk's report was read and approved. After singing song No. 471 Bro. Dallas Sigler led the closing prayer.

Sarah E. Yontz.

#### SWALLOW FALLS, MD.

On July 19, Bro. Joseph Myers of the Shrewsbury congregation came into our midst as the evangelist for a ten-day series of meetings. While with us Bro. Myers preached 13 old time, spirit filled gospel sermons to fair size crowds. We pray God's richest blessings upon Bro. Myers in his future work.

We wish to thank the visiting brethren and sisters of other congregations who came to worship with us and heartily invite them back again, as well as any others who can come.

We met in the afternoon of September 22nd for our regular quarterly council. Meeting was opened in the usual manner by Bro. Dewey Shaffer. Bro. Taylor officiated.

Officers' terms had expired and elections were held as follows: Church clerk, Bro. Foster Shaffer; church secretary and treasurer, Foster Shaffer; Sunday school superintendent, Bro. Charles Sines; teacher adult class, Bro. Z. L. Mellott; tacher young people's class,

Bro. Homer Mellott; Beginners' class, Hattie Taylor; Sunday school secretary, Martha Simes; Monitor agent and correspondent, Ruth Snyder.

Meeting was closed by prayer and singing.

We are glad to report that one aged brother was added to our number by baptism since our last report.

May I ask an interest in the prayers of God's children in other congregations in behalf of our little flock at Swallow Falls.

Ruth M. Snyder.

#### MECHANICSBURG, PA.

Our love feast at Mechanicsburg, will be held October 13-14, starting at 10 o'clock on Saturday. All who can come and feast with us. You are welcome. Pray we may have a spiritual feast and one long to be remembered.

Harry L. Junkins,  
York Springs, Pa.

### OBITUARIES

#### JOHN WALTER STEELE

John Walter Steele, 73, 532 Methow street, died at his home early Sunday morning, August 19, 1945, following an illness of seven years, at the age of 73 years, 11 months and 19 days. He was born September 1, 1871, at North Liberty, Ind. There he grew to manhood and was married to Sarah Ann Cripe on September 24, 1893. In the

spring of 1894 he moved with his family to a farm near Cando, N. D., where he resided until 1920 when he came to Wenatchee.

He was a member of the Dunkard Brethren church and was a minister and elder in the church for many years. He was employed for 10 years as custodian for the public library and the Daily World until he became ill.

He is survived by his widow; two sons, Mervin B. Steele of Wenatchee, David R. Steele of Seattle; five daughters, Mrs. T. J. Barnhart, Mrs. Beulah Crill and Mrs. W. G. Dourte, all of Wenatchee, Mrs. L. D. Deardorf of Minneapolis, Minn., Mrs. Mabel Dunning, Port Blakely, Wn., four brothers, Eli Steele of North Liberty, Ind., D. B. Steele, Wenatchee, Will Steele, North Liberty, Ind., and Ed. Steele of Chicago, Ill., and 16 grandchildren.

Funeral services were held at the Jones & Jones chapel August 22, 1945. Jay Eller officiated with Nobel Deardorff assisting.

### KURVIN SWEITZER

Kurvin Sweitzer was born March 16, 1888, departed this life August 20, 1945, aged 57 years, 5 months and 4 days.

He was married to Alice E. Bortner April 19, 1910, who passed on April 18, 1943. They were taken into the Church of The Brethren by Christian baptism May 26, 1918, but later affiliated themselves with the Dunkard Brethren in which faith they remained till death. Bro. Sweitzer was a regular attendant at church until he took sick over a year ago.

The following children survive:

Harry E., Goldie Godfrey, Franklin L., Clifton N., Walter A. and Kurvin Jr., also Annie E. Shaffer Sweitzer whom he married June 29, 1944, and her children, Celia M. Boyer, Leona P. Warner, May L. Mosebrook, Marguerite Zorbaugh, Blanche Kerchner, Harry C. Shaffer, Pear E. Sharp, Ralph L. Shaffer, and Nellie Shaffer.

Funeral services were held in the Shrewsbury Dunkard Brethren church by Elder J. L. Myers, assisted by J. H. Myers. Interment in nearby cemetery.

I cannot say, and I will not say  
That he is dead, he is just away;  
With a cheery smile, and a wave  
of the hand  
He has wandered into an unknown  
land.

And left us dreaming how very fair  
It needs must be, since he lingers  
there;

And you, Oh you, who the wildest  
yearn

For the old-time step and the glad  
return.

Think of him faring on, as dear  
In the love of there as the love of  
here;

Think of him still as the same, I  
say,

He is not dead—he is just away.

C. M. Stump, Cor.

### THE MEMORY OF OUR MOTHER

The memory of our mother, oh, it  
cometh everywhere;

It shineth in the darkness, and it  
floateth on the air.

It clings to us, it talks to us,  
throughout the livelong  
day,

It meets us in our daily path, on

household work and way.  
That blessed, blessed memory, that  
dear familiar tone,

As if her spirit watched us still, and  
communed with our own.

O mother, when I think of thee—  
thy simple, noiseless life,

How well thou didst fulfill thy part  
as mother, friend and wife;

Thy pure, self sacrificing love, thy  
charity that ne'er

Would sound a trumpet as it went,  
the world's applause to  
share—

I pity and I pray for those whose  
cheeks are dyed with shame

Whose hearts are filled with agony  
to hear a mother's name.

Our father hath a graver look than  
that he used to wear,

I see him with a wistful eye regard  
thy vacant chair—

The ancient chair where thou did'st  
sit and oft thy work be-  
guiled,

Singing the little melody thou  
loved'st when a child.

'Tis all a dream! Thou art not  
dead; me thinks I see thee  
now,

Thy patchwork all before thee  
spread—speak, mother, is  
it thou?

No answer, O mistaken child! Thy  
mother is not there.

Thou ne'er wilt seek her as of old  
upon that ancient chair.

Thou wilt not hear the little song  
she used to hum of yore,

Her busy fingers may not work and  
labor for thee more.

The angel of her quiet home, no  
longer will she move

And thou must wander through the  
world without a mother's  
love.

Yet faint not, droop not, weary not;

a holy task is thine.

Think how a vast eternity exceeds  
the bounds of time.

Onward young soldier of the cross,  
thy Master's battles fight;

Not trusting in thyself, but strong  
in His unfailing might,

Thou hast a thousand foes without,  
an evil heart within,

But He who overcame the world will  
help thee conquer sin.

Pilgrims and strangers on the earth,  
when cherished ones depart

It is as if an angel's voice were  
speaking to thy heart;

Love not the world, love not the  
world—a changing scene at  
best:

Arise, leave all things and depart,  
for this is not thy rest;

Eye hath not seen the bliss of those  
who dwell at God's right  
hand,

O may we live to meet them there  
within that better land.

(Note: I do not have the original  
ending of this poem. The last verse  
is substituted. If anyone knows the  
original ending will you please  
supply it.)

Selected by Zora Montgomery.

## A FUTILE WAR

War—this war and every  
war—stands indicted on  
many counts; not least  
among them is the futility  
of War. There might be  
something said in defense  
of the tremendous cost of  
war, both in men and  
means, if worth-while ends  
were accomplished. But  
war makes more problems



than it solves. The war which has just been finished is no exception. It has not banished dictators from the earth. It has not established democracy and democratic relationships between men. It has not put an end to selfish imperial ambitions. It has not given homes to the homeless, and bread to the hungry. It has not made justice and right supreme in the earth.

The chorus of voices which we may expect to proclaim the futility of World War II has begun. The Vatican newspaper, *Osservatore Romano*, has asserted, "All the problems that it was claimed would be solved by means of the war have been made worse and more complicated." One of the reasons that war is against the will of God is that God knows no human problems can be solved by the method of selfish struggle.

Gospel Herald.

### SENTENCE SERMONS

If you wish to be miserable you must think about yourself, about what you want, what you like, what respect people ought to pay

you, what people think of you, and then to you nothing will be pure. You will spoil everything you touch, you will make sin and misery for yourself out of everything which God sends you. You will be as wretched as you choose.

The many troubles in your household will tend to your edification, if you strive to bear them all in gentleness, patience, and kindness. Keep this ever before you, and remember constantly that God's loving eyes are upon you amid all these little worries and vexations, watching whether you take them as He would desire. Offer up all such occasions to Him, and if sometimes you are put out, and give way to impatience, do not be discouraged, but make haste to regain your lost composure.

St. Francis De Sales.

Oh, look not at thy pain or sorrow, how great soever; but look from them, look off them, look beyond them, to the Deliverer! whose power is over them, and whose loving, wise, and tender Spirit is able to do thee good

by them. The Lord lead thee, day by day, in the right way, and keep thy mind stayed upon Him, in whatever befalls thee; that the belief of His love and hope in His mercy, when thou art at the lowest ebb, may keep up thy head above the billows.

Isaac Penington.

### ADULT SUNDAY SCHOOL LESSONS

- Oct. 7—Exod. 40:22-38.  
 Oct. 14—Deut. 1:1-46.  
 Oct. 21—Deut. 2:1-37.  
 Oct. 28—Deut. 3:1-29.  
 Nov. 4—Deut. 4:1-49.  
 Nov. 11—Deut. 5:1-33.  
 Nov. 18—Thanksgiving, a duty.  
       Eph. 5:1-33.  
 Nov. 25—Deut. 6:1-25.  
 Dec. 2—Deut. 7:1-26.  
 Dec. 9—Deut. 8:1-20.  
 Dec. 16—Deut. 9:1-29.  
 Dec. 23—Christmas. Luke 2:1-40.  
 Dec. 30—Deut. 10:1-22.

### PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 7—The Church at Antioch.  
       Acts 11:19-30.  
 Oct. 14—From Prison to Prayer  
       Meeting. Acts 12:1-19.  
 Oct. 21—Missionary Experiences.  
       Acts 13:1-52.  
 Oct. 28—Paul and Barnabas at  
       Lystra. Acts 14:8-20.  
 Nov. 4—Paul and Silas in Europe.

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#### Acts 16:3-24.

- Nov. 11—Prayer and Song in Prison.  
       Acts 16:25-40.  
 Nov. 18—Thanksgiving. Psalms 100  
       and 117.  
 Nov. 25—Paul Preaches the True  
       God. Acts 17:15-34.  
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       Ephesus. Acts 19:8-41.  
 Dec. 9—Paul at Troas and Miletus.  
       Acts 20:6-38.  
 Dec. 16—Paul Helped by His  
       Nephew. Acts 23:11-35.  
 Dec. 23—Jesus Born in Bethlehem.  
       Luke 2:8-20.  
 Dec. 30—Paul in a Shipwreck.  
       Acts 27:1-44.

# BIBLE MONITOR

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No. 21

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## PRECIOUS PROMISES

### Part 7

In speaking of the exceeding great and precious promises of the word of God the writer makes this statement: "That by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (II Peter 1:4.) It is intimated in these lines that by exercising faith in the promises of the word of God we can be partakers of the nature of God. In connection with this thought it should be remembered that many of these promises are given to us under certain terms and conditions. Thus, we are told, "If we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." To have the fulfillment of this

promise of forgiveness of sins and cleansing, we must of necessity confess our sins. So it is with many of the other great promises. In fact, it is faith and obedience that brings us into a relationship with our God that we are recipients of his blessed promises.

It is in this way that we may become partakers of the divine nature. John tells about this great work in his writings. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John 1:11-12.) It is this "Power" that John speaks of whereby we are born of God and thus become the sons of God that bestows upon us the nature of God. "Behold, what manner of love the Father



hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I Jno. 3:1-2.)

You will notice in one of the foregoing references that this power to become the sons of God and be partakers of his nature was given only to those who "received" him. The plan of salvation as set forth in the gospel of our Lord Jesus Christ is the avenue by which this power comes to us. In other words the gospel of Christ is the power of God in operation and whenever men allow this to have free course in their hearts and lives it makes of them sons of God in whom the nature of God is revealed.

One of the admirable and assuring attributes of God is stability. This has been demonstrated in all the generations of men since the time of creation. The changelessness of God, his fixed laws governing the

universe and the affairs of men, his permanence and omnipotence, this has been and ever will be the only solid foundation and haven of rest for men. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." (Rev. 1:8.) For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." (Mal. 3:6.)

The Bible which contains the revelation of God to men is also unchangeable, inasmuch as it is the word of God, and our Lord tells us "Heaven and earth shall pass away, but my word shall not pass away." (Matt. 24:35.) Herein is contained the promises of God to us and if we meet the conditions and become sons of God it gives to us stability and power to endure unto the end, ever mindful of the fact that "He that shall endure unto the end, the same shall be saved." (Matt. 24:13.) Praise God for his sustaining grace that is able to keep us from falling and present us faultless before the presence of his glory with exceeding joy.

The poet expresses this

thought in a beautiful way  
in these lines:

How firm a foundation, ye saints  
of the Lord,

Is laid for your fath in his excel-  
lent word!

What more can he say than to you  
he hath said,

You who unto Jesus for refuge  
have fled.

In every condition—in sickness, in  
health,

In poverty's vale, or abounding in  
wealth,

At home and abroad, on the land,  
on the sea

As thy day may demand, shall  
thy strength ever be.

E'en down to old age, all my people  
shall prove

My sovereign, eternal, unchange-  
able love;

And when hoary hairs shall their  
temples adorn,

Like lambs they shall still in my  
bosom be borne.

The soul that on Jesus hath leaned  
for repose,

I will not, I will not, desert to its  
foes;

That soul, tho' all hell should en-  
deavor to shake,

I'll never, no, never, no, never,  
forsake!

### PLAIN DRESSING

If our position, as a  
church, on the question of  
plain dressing, and our  
opposition to the fashion-  
able follies of the age, are  
not in accordance with the

teachings of the New Testa-  
ment, and of reason and  
common sense, then the  
sooner we drop them, the  
better it will be for us. We  
want it plainly understood  
that we place this question  
on higher ground than tra-  
dition or custom. Customs,  
by long useage, it is said, be-  
come laws. This may be  
true in seecular affairs, but  
not so with the laws of God.  
A custom cannot be made  
right by long usage neither  
can a principle of right be  
overthrown because it is  
new. If the principle of  
plain dressing, as taught  
and practiced by the Breth-  
ren, has only tradition and  
custom to sustain it, then  
we say, Let it go down.

Let us examine the  
ground of our faith and  
practice on this subject. We  
claim that the New Testa-  
ment explicitly teaches  
plainness and modesty in  
dress, in the following  
language: "In like manner  
also, that women adorn  
themselves in modest ap-  
parel, with shamefacedness  
and sobriety; not with  
braided hair, or gold or  
pearls, or costly array." (I  
Tim. 2:9.) "Whose adorn-  
ing, let it not be that out-  
ward adorning of plaiting

## BIBLE MONITOR

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West Milton, Ohio, Nov. 1, 1945

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the hair, and of wearing of gold, or of putting on of apparel." (I Pet. 3:3.)

Here we might rest the case, for the language used is so plain that it needs no comment. It was penned by divine authority, and should command our fullest respect and most cheerful obedience. But men and women, professing godliness, refuse to obey it. They adorn themselves with gold, with diamonds and pearls, in costly array, and yet claim to obey God's Word. They

forget that, as the soul is of so much more importance than the body, God wants us to be very careful about adorning it, and not to pay so much attention to the adornment of the body, which is to perish. "It is true that the ornaments of the heart are of more value than all the gems and pearls worn by Egypt's voluptuous and fashion-loving Queen. Virtue, love, gentleness of spirit, purity, benevolence and a cultured mind are the priceless jewels that are to be worn by the true Christian. If these are set in the heart, then there will not be so much desire for bodily ornamentation. A plain exterior is often the very evidence of these graces within, while their absence is often a mark of display.

To say that men and women may dress as they please, become mere butterflies of fashion, adorn themselves with costly raiment, with gold and pearls, and, at the same time, claim to be true followers of the meek and lowly Jesus, is to say that the Holy Ghost, speaking through the apostles, uttered words that have no meaning, and are therefore, of no account. Shall we



take a position of this kind? If so, others, assuming to themselves the same right, may discard such portions of God's Word as do not suit them, and soon we shall have nothing left that we are bound to obey.

Those who are opposed to plain dressing are ever ready to cry out, "Old customs," "traditions," etc. It is time this cry were stopped. Remember now, once for all, that the question is not as to whether we will follow the customs and traditions of our fathers, but whether we will obey the teachings of the New Testament; not as to whether we will dress in plain and modest attire, because our brethren and sisters dressed that way, but whether we will obey God's commands, and dress ourselves in "becoming attire, with modesty and soberness of mind, not decorating ourselves with wreaths of gold or pearls or expensive clothing." (Wilson's Translation of I Tim. 2:9.)

We will do well to follow our fathers just as far as they followed Christ. And so far as they succeeded in keeping themselves separate and distinct from the world,

not only in dress, but in everything pertaining to Christian life and character, we may learn of them and follow them safely. Our fathers succeeded in their work and have gone to their reward. They met the living questions of their day, and acted upon them as God gave them ability and wisdom. And just so far as they kept themselves distinct and separate from the world, they did well. We are not called upon to meet the obsolete questions of the past. We are in the living present, and we are, if we would obey the Word, bound to keep ourselves distinct and separate from the fashion of the world.

But how is this to be done? Can we, as a religious body, maintain the principle of plain dressing amongst us? We believe we can. For more than a century this distinctive feature has been kept up by the Brethren, and whilst there have been, at different times in the history of the church, those who would not dress in plain apparel, we are led to believe that the number of such is not greater, in proportion to the whole membership, now, than it

has been at any former period of our history. We are encouraged to think that this principle is gaining ground amongst us, and that we stand today more united on it than we have for a long time.

We should maintain the principle of gospel plainness by precept, by example, by kind admonitions and by restrictions. We all agree that the New Testament teaches plainness in apparel, and that the church ought to carry out this principle. But we do not all see alike, when it comes to carrying out the principle. Some say, "Let us dress plain, but let each one judge for himself what plain dressing is." Will a course of this kind secure gospel plainness? Let us see. One will array himself in fine broadcloth, cut his hair in the latest style, and claim to dress plain. Another will wear a plain gold ring, a plain gold chain, a plain pearl, and set up the same claim. A sister will put on a plain silk dress and a plain hat. To this some one will add a plain ruffle and a plain feather, and so it goes on, until the gospel principle of plainness is swallowed up by this kind

of plain dressing.

When we have a piece of work to do, or a definite object to attain, we will, if we act wisely, at once adopt the best possible means to accomplish the work, and attain our purposes. So, in securing gospel plainness, we, as a church, and as individual members of that church, should adopt the best possible means to reach the desired result. And here, in our judgment, is found the strongest argument in favor of uniformity in dress. It is to be used simply as a means to an end. Uniformity in itself is not plainness. If so, then all uniformed bodies would be plainly dressed, and it is needless to say that it is not so. We conclude that to dress uniformly plain is the best and surest way to reach gospel plainness. We may sum it up in a single sentence: The way to dress plain is to dress plain.

The man or woman who has been fully taught in the Word of God, touching the matter of plain dressing, and whose heart is filled with the spirit of Christ, will never be heard complaining because the church tries to carry out the gospel

principles of plain dressing.  
(Continued.)

## MILITARISM, PACIFISM, NONRESISTANCE

These three words represent three schools of thought that are brought to light when the war situation becomes prominent. In times of peace, but with war as an ever present possibility most people may be classified under two heads: (1) the war party; (2) the peace party. The first may be classified under two heads: (1) the war party; (2) the peace party. The first may be called militarists; the second pacifists. As for non-resistant people, they are in a class by themselves, as we shall notice later on. Let us notice these three classes separately.

### I. Militarists

This class of people, while professing a preference for peace rather than war, believe that the practical way to preserve peace among nations is through preparedness for war. Their slogan is, "In time of peace, prepare for war." Theirs is a war psychology. When the rumblings of war are

heard in the distance, they constitute the war party. When war actually breaks out, they are aggressive in promoting a war psychology, doing their best to get the masses of people war-minded. They contend that it is every man's duty to support the war—whether as enlisted soldiers, sailors, marines, or aviators—or supporters of war in a noncombatant capacity. The more numerous and resourceful these war-parties are on both sides of the conflict, the more savage and destructive the war.

### II. Pacifists

The pacifist looks at war from a different viewpoint. He sees the awfulness, savagery, destructiveness, and demoralizing nature of war. If he is a Christian, he recognizes the force of the teaching of Christ the Prince of Peace, and of the apostles whom He ordained to preach the Gospel of peace among "all nations." He recognizes that ever since the fall of man (the first-born child turning out to be a murderer) there has been strife and contention, hatred and murder, "wars and rumors of wars," to foster the work of destruc-



tion among the human race. He recognizes that wars invariably leave demoralizing and destructive influences which make even conquering nations losers through the dreadful carnage. For these and other reasons the pacifist testifies against the destructiveness and savagery of war, preaches peace, and opposes militarism. The numerous pacifist organizations between times of war are accounted for because of these reasons.

But the average pacifist is weak in that his pacifism becomes weak (is often lost) in times of war. It is common knowledge that many who, during periods of time between wars were among the loudest in their testimony against war, lost their testimony for peace and turned into supporters of "this war" which is intended to make all future wars impossible. We heard it in World War I; we are hearing it again in this time of World War II.

### III. Nonresistants

This is the class of people who through conscience and loyalty to Jesus Christ the Prince of Peace are adherents to and witnesses for the scriptural doctrine of Non-

resistance. They remember that the prophet described the (then) coming Messiah and Redeemer as "The Prince of Peace" (Isa. 9:6); that when, according to the Prophetic Word, He finally came to earth, the heavenly host proclaimed the doctrine of "on earth peace, good will toward men" (Luke 2:14); that after He entered upon His ministry and "taught as one having authority" (see Sermon on the Mount, Matt. 5-7), He taught after this fashion: "Resist not evil;" "Love your enemies;" "Do good to them that hate you;" "They that take the sword shall perish with the sword;" "If my kingdom were of this world, then would my servants fight;" etc., etc.

The disciples of Christ, like their beloved Lord and Master, likewise proclaimed the doctrine of nonresistance. Here are a few excerpts from their writings: "Avenge not yourselves;" "If thine enemy hunger, feed him;" "Overcome evil with good;" "The weapons of our warfare are not carnal, but mighty through God;" "The servant of the Lord must not strive;" "As much as lieth in you, live

peaceably with all men;" etc. These quotations from the apostolic writings throw some light on what our Lord and Saviour (the great and mighty Prince of Peace) had in mind when He said: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Nonresistant people are nonresistant because they are loyal to the teaching of Christ the Prince of Peace. This does not mean they are not submissive to civil government, or to any of "the powers that be" on the earth. They are pacifists, in that they are advocates and promoters of peace. But their peace principles are the same in times of war that they are in times of peace. While they can not consistently belong to any resistant body like "The War Resisters' League," neither can they conscientiously or consistently disobey the commands and the admonitions of Christ and His apostles because some earthly authority commands them to do so. Being loyal to the nonresistant teaching of the Gospel of Christ,

they prefer the name "non-resistant" to any other name that may be applied to the peaceful followers of Christ.

But we are not consistently nonresistant unless we exemplify all other teachings of our Lord that belong to a life of peace and holiness. With the peace of God reigning in our lives, let us move forward in faith and love, willing to suffer for righteousness' sake rather than inflict violence upon others, remembering the divine assurance, "I will never leave thee nor forsake thee."

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

—Selected.

## THE TEMPLE OF GOD

Sister Ida Weaver

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." (I Cor. 3:16-17.)

And again in I Cor. 6:19-

20, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Isn't that a blessed privilege that God wants to use these bodies of ours for His temple?

When we read of how the temples in olden days were built, we find that the very best of materials were used, and they were as near perfect as man could make them. How particular God was that everything was of the very best and just right. He is just as particular now, that his temple is just right as he was then.

Now, instead of a big, fine temple, He wants to dwell right in our very hearts, and He will be in us if we are his children.

If we are God's children, Christ and the Holy Ghost will also dwell in us and work through us.

God's temple must be pure and undefiled. Does He dwell in a body that is corrupted by liquor, tobacco or any other filthy, destructive thing?

Does He dwell in a body that is dressed in modern fashions, and mostly naked, or one that is not beautiful enough as God made it, but must have extra color on to make it more appealing? No. I think God wants a pure, clean body, dressed in modest apparel, and one that lives an humble, sincere and spiritual life.

Paul says we are not our own, we are bought with a price, therefore we have no right to bar Him from entering into our hearts. These bodies are just of frail dust, loaned to us to use while we are here preparing for eternity, and we are under obligation to keep them as God wants them and we have no right to defile them.

It is not only the outward appearance of our body, but God dwells in our hearts, so it is very important to keep that clean. Let no evil thought come to you, for God knoweth the thoughts and intents of our hearts.

He also knows every word we speak whether they be words of praise or evil words. It is so easy to let an evil word slip off the tongue and then it can never be reclaimed. Our tongues



were given to us to praise God and to speak kind and helpful words to those about us, and not for jesting, swearing, silly talk or scolding. Matt. 15:11 says, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." You see it is very easy to defile God's temple and he will not stay where there is corruption.

"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people." (II Cor. What is an idol? An idol is anything that we think so much of that we neglect God. God can't dwell where other idols take up the time that should be spent for Him. His promise to dwell in them, and walk in them, and be their God and they shall be My people is indeed a glorious promise to the child of God.

All we need to do is believe, repent, and open our hearts to let Him come in and He will lead us where we should go.

He will dwell in us and

we in Him and He will always be present to help us with any problems that may arise and will lead us in those straight paths that lead to Glory.

But, how void the life without God. They are living just for this life and thinking very little of eternity. How much more pleasant it is to have this Holy One right here in our hearts now, guiding us on the road that leads to heaven.

458 Harrison Ave.,  
Greenville, Ohio.

### THE SPIDER'S WEB

"They weave the spider's web." (Isa. 6:5.)

See the spider's web, and behold in it a most suggestive picture of the hypocrites religion. It is meant to catch his prey. The spider fattens himself on flies, and the Pharisee has his reward. Foolish persons are easily entrapped by the loud professions of pretenders, and even the more judicious cannot always escape. Philip baptized Simon Magus, whose guileful declaration of faith was so soon exploded by the stern rebuke of Peter. Cus-

tom, reputation, praise, advancement, and other flies are the small game which hypocrites take in their nets. A spider's web is a marvel of skill; look at it and admire the cunning hunter's wiles. Is not a deceiver's reigion equally wonderful? How does he make so barefaced a lie appear to be the truth? How can he make his tinsel answer so well the purpose of gold? A spider's web comes all from the creature's own bowels. The bee gathers her wax from flowers, and yet she spins out her material to any length. Even so hypocrites find their trust and hope within themselves, their anchor was forged on their own anvil, and their cable twisted by their own hands. They lay their own foundation, and hew out the pillars of their own house, disdain- ing to be debtors to the sovereign grace of God. But a spider's web is very frail. It is curiously wrought, but not enduringly manufac- tured. It is no match for the servant's broom, or the traveler's staff. The hypo- crite needs no battery of Armstrongs to blow his hope to pieces, a mere puff of

wind will do it. Hypocrit- ical cobwebs will soon come down when the besom of de- struction begins its purifying work. Which reminds us of one more thought, viz., that such cobwebs are not to be- endured in the Lord's house; He will see to it that they and those who spin them shall be destroyed for ever. O my soul, be thou resting on something better than a spider's web. Be the Lord Jesus thine eternal hiding place.—Selected from Spur- geon.

Bessie Shaffer,  
Stoystown, Pa.

## NEWS ITEMS

### LOVE FEAST

The Shrewsbury congregation ex- pects to hold their love feast No- vember 4, 1945, beginning at 9:30 a. m., an all day meeting. A gen- eral invitation is extendd to all who can come and enjoy the day with us.

C. M. Stump, Cor.

### McCLAVE, COLO.

The Clover Leaf congregation met in quarterly council, September 22, with Bro. H. I. Jarboe in charge, due to the absence of our elder, Bro. Hawbaker, who couldn't be with us

at this time.

Meeting was opened by singing, and reading of a portion of the 13th chapter of Hebrews and opening prayer by Bro. J. L. Wertz.

The annual visit was extended prior to council, and report of visiting brethren was made, all seeming willing to continue in harmony and fellowship together.

We elected our delegates to District meeting at this time, which is held at the Quinter church this year.

We are expecting Bro. Will Root of Great Bend, Kans., to hold our series of meetings, commencing October 8th and lasting for two weeks with our love feast to be the 20th of October. All day meeting Saturday and Sunday with dinner in the basement for all who can come and be with us.

Help us make these meetings be one long to be remembered, and pray for us that we may each one strive to work together as a family for the success of the church.

Sister Erma Moss, Cor.

### REDEEMING THE TIME

I have no time to find fault with others,

I have too many faults of my own,  
While I myself may not know them  
I am sure that to others they're known.

I do something that someone will censure,

While to me it may seem no harm,  
For others it seems unlady like  
And for them I have lost all charm.

I have no time for idle gossip,  
It may all be untrue and soon  
The story will die,

If everyone passes it by.

I have no time to believe everything  
I hear

And to others the story repeat;  
I would rather obey the golden rule

And to be kind to all that I meet.

I have no time to listen to those  
Who tell something to stir up strife;

Far better to tell of good deeds done  
And brighten the journey of life.

I have no time to be moody and lonely,

No time to be gloomy and sad;  
It takes all my spare time planning  
How I can help to make other glad.

Sister Clara Reighard,  
R. 2, Tipp City, Ohio.

### MY PURPOSE

To be a little kindlier

With the passing of each day;  
To leave but happy memories  
As I go along my way;

To use possessions that are mine  
In serving full and free;

To sacrifice the trivial things  
For larger good to be;

To give of love in lavish way  
That friendships true may live;

To be less quick to criticize,  
More ready to forgive;

To use such talents as I have  
That happiness may grow;

To take the bitter with the sweet,  
Assured 'tis better so;

To be quite free from self-intent  
What'er the task I do;

To help the world's faith stronger grow

In all that's good and true;  
To keep my faith in God and right



No matter how things run;  
 To work and plan and pray and  
 trust  
 Until the journey's done.  
 God grant to me the strength of  
 heart,  
 Of motive and of will,  
 To do my part, and falter not,  
 This purpose to fulfill.

## INSTRUMENTAL MUSIC IS UNSCRIPTURAL

### Part 1

There are many religious bodies using instrumental music in their worship. Those who do not use it are often asked why they do not. The writer, having been for about eight years a preacher for a religious group which uses mechanical music is in position to speak upon the subject and hopes the things contained herein may prove a help to those who are anxious concerning the truth on this subject.

There are many arguments presented to prove instrumental music right in the worship of God, but the one thing needful—the scripture authorizing it—has never been pointed out. If our religious neighbors would give us the New Testament reference showing God's approval of mechanical music in New

Testament church worship, there would be no further need of discussing the question.

Inasmuch as no scriptural authority can be produced many are saying it is unnecessary, and call upon those who do not use instruments of music to show why they do not. So we must, for one thing, show by the word of God—the Bible, that authority for its use is essential to its use, by the approval of God. The question then is not what it takes to draw a crowd and be popular, but rather, what does it take to please God?

The church of the New Testament is not a democracy wherein the will of the majority is the rule; but rather the church is a monarchy wherein the King of kings, Himself, reigns supreme. The will of the people does not merit the least consideration, nor do their "likes and dislikes," in the work, worship and service of God. The will of God must be our only consideration. God's will must be obeyed and His word respected in all things as absolute and final.

Take your Bible and read each reference given. Study

with an open mind and with a desire for truth and only truth. As you read and study remember the admonition of the apostle: "Prove all things, hold fast that which is good," (I Thess. 5:21). (Quotations from the King James Version unless otherwise indicated.)

There are several points, worthy of special consideration in the discussion of this subject. I shall not attempt to give an exhaustive treatise of all things involved in this question, but rather, give some outstanding principles which will, I think, settle all other problems concerning the same. One of the first things we need to get definitely settled is:

### **The Relationship of Christ And The Apostles to The Church**

1. Christ is the builder of the church. "And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18.) As the builder of the church He has shown us how He wants it furnished and what He wants it to do in carrying out His will in the earth.

2. Christ is the head of the Church. "And He is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence." (Col. 1:18.) All authority is derived from the head. (Eph. 5:23.) The Bible teaches that Christ has all authority. "And Jesus came and spake unto them, saying, All power (authority—Revised Version) is given unto me in heaven and in earth." (Matt. 28:18.) In verse 20 (Matt. 28) Jesus continues: "Teaching them to observe all things whatsoever I have commanded you." This is the reason, no doubt, the apostles did not later teach the burning of incense and the playing of instruments of music in the worship.

3. The apostles were limited to the teaching and commandments of the Head of the church (Acts 3:20) and to the guidance of the Holy Spirit. (See verses above.) Concerning the Holy Spirit's part, Jesus said: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he

shall hear, that shall he speak; and he will shew you things to come." (Jno. 1:13.) "He will guide you into all truth." The Christian Standard (Christian church publication) quoted those words a few years ago and then remarked: "In view of this we must look to the New Testament for the perfect law of worship." This being true—and it is; searching the New Testament from beginning to end, we cannot find where the Spirit guided the apostles either to teach or practice the use of instrumental music in Christian worship. While the "keys of the kingdom" were delivered to Peter (Matt. 16:19), yet, he, as well as the other apostles, was guided in binding and loosing by the Holy Spirit. (See Matt. 18:18) God would be pleased and the conditions in the religious world would rapidly improve, if all professing Christians would confine their teaching to what is revealed and their practice to the same.

Many speak of their "liberty in Christ" as though liberty in Christ means license to do as their own will and pleasure dictates,

in religious work and worship. But liberty is not license as the following section of this article will show.

(To Be Continued)

### HUMAN AND DIVINE FORGIVENESS

Forgiveness is almost a forgotten word in our careless and destructive age. Men are substituting the word "annihilate" instead. The world is not seeking forgiveness from God, neither will men forgive each other. Rather than forgive, the natural man strives to bring about submission of the enemy.

This is so contrary to God's plan for us, and so opposite from His plan of forging us, it is working havoc with the world. However, this lack of forgiveness is not a twentieth century sin. It has existed since the time that it was necessary for men to forgive one another.

Under grace, Christ has taught us to forgive as He forgives us. He teaches us to pray that we want Him to forgive us "as we forgive our debtors." The natural man cannot do this. Many so-called Christians cannot



do it. If I have not forgiven my brother his every trespass, God cannot forgive my every transgression to Him.

The complete forgiveness with which we are to forgive those who wrong us, whether friend or foe, is to be as complete and lasting as the forgiveness we expect from God. A regrettable fact and almost fatal tragedy among Christian professors is that we are not forgiving as God planned we should be, and as He demands that we must be.

Too much of our forgiveness is like that taught in the parable in Matthew 18. When the certain king took account of his servants, he found one that owed \$16,425.00. It would be impossible for him to repay that debt, and he was commanded to be sold, and his wife and his children, and all that he had, and payment to be made. But when he sought mercy he was forgiven the debt.

We too, as sinners by nature, owe a debt much greater than we can ever hope to pay. God will forgive us that debt if we ask Him for mercy. But we are, like that man, forgiven an immense debt but not will-

ing to forgive our fellow servants a small, insignificant sin against us. This same man immediately goes out and finds a fellow servant who owes him the small sum of \$17.00 and because he cannot produce immediate payment, turns him over to the law until he can pay all.

God has no mercy with this kind of reasoning. The king cast that servant from his presence and delivered him to the tormentors until he should pay all, and God continues to deliver unreasonable folks to the tormentors until they "pay all" by forgiving their brother his trespasses.

#### **Divine Forgiveness vs.**

#### **Human Forgiveness**

Divine forgiveness says, "Father, forgive them, for they know not what they do. Human forgiveness cries, "Pay me what thou owest."

Divine forgiveness forgets, forgives completely and forever. Human forgiveness is so forgetful that it makes demands that are unjust.

Two things are hard for men to do. One is to confess a guilt in one's own life, and the other is to forgive another who had offended.

Christ was our example in forgiveness. No greater injustice could be done us than was done our Christ. He died, loving His enemies. A young man who was seeking Christ once told me that the only thing that kept him from becoming a Christian was he would have to forgive an old man whom he hated to the extent of contemplated murder. Many miserable members of other churches are enduring a so-called salvation that is not bringing them any joy or satisfaction just because they cannot (or will not) forgive a trespass. It is impossible to hold Holy Spirit revivals in some communities because of inheritance trouble among a few members. Ministers and laity together are willing to sell their souls and the souls of others to "enjoy" the satisfaction of not forgiving a brother; and sometimes the sum is not much more than \$17.00. Even if it were 16½ millions, it would not be worth going to Hell over.

#### Petty Troubles

Petty grievances that are less than childish troubles are constantly causing family feuds. I once listened to a very woeful tale of a

certain grievance one had with another. It has already caused several people eight years of misery. It had kept many people from accepting Christ and coming into the church. It had hindered several revivals, and caused concern and disgust to as many evangelists. At the end of an hour's discourse, it was very clear that the only thing wrong was that one person could not forgive another for such a childish thing, that you would laugh if I were to relate it to you. And this person is still unwilling to forgive.

#### The Devil's Tool

Stubborn human nature is the devil's good tool for the destruction of precious souls. Revenge, that is not turned over to God, is used of the Devil and is harbored in the lives of many so-called Christian people, to the destruction of their own souls and thousands of others.

#### Surrender Necessary

A complete surrender to God is the only way that we can possess the capacity to forgive as God demands that we must forgive. The only way for us to get to heaven is to be completely forgiven

that large debt of sin that we cannot pay. And, the only way we can have that forgiveness bestowed upon us is to forgive our brother his trespass; forgive him completely and as often as he requires it.

#### Our Prayer

"Forgive us, Lord, for being so ungrateful as not to forgive that petty grievance. Help us to realize anew just now the wonder of the fact of Thy forgiveness to us; and may that prompt us to go to that one who has annoyed us and there to forgive and seek fellowship with him, that we may both enjoy eternity together because of Thy great love to us to forgive. Amen."

—Selected.

#### THE NEED AND BLESSINGS OF GOD'S ACQUAINTANCE

Acquaint thyself now with him, and be at peace: thereby good shall come unto thee. (Job. 22:21.)

The word acquaint means to learn, to know, to familiarize. Thus the above verse would teach us to learn to know or to get familiar with God.

Perhaps most of the read-

ers know God, but I believe all of us have room to learn to know Him better. The sinner does not know Him, for "except a man be born again, he cannot see the kingdom of God."

How shall we learn to know Him? Through the Word, by the power of the Spirit. "In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1.) Again we have in verse 18 that "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Thus we see we learn to know Him through the Word, as penned by inspiration of God by holy men of old. This Word declares unto us all the attributes of God, as well as His will for His erring children, whereby they may be blest for time and eternity.

We have many references in the Word what is to be learned. To Timothy it was said, "Study to shew thyself approved unto God." When a certain one said to Christ, "Blessed is the womb that bare thee," He answered, "Yea, rather blessed are they that hear the word of



God, and keep it." Mothers in Israel were fondly longing to be the mother of Christ, and to Mary this blessing came. But Christ pronounced a greater blessing upon those who hear and keep His Word. Only one could be the mother of Christ, and receive that blessing, but the greater blessing of hearing and keeping of the Word is for "whosoever will."

### Keeping the Word

With the knowledge of the Word comes the responsibility of keeping it. Acquaint thyself now with him, and be at peace. If we know God's Word, our peace is marred unless we are obedient thereto. This does not give license to the thought that the less we know, the less we are responsible for, and therefore we will not use our opportunities for acquaintanceship. We are responsible for what we are privileged to know. Knowledge of the Word and keeping it are closely associated. Our love to Christ is shown by keeping His words. (John 14:23.) Again we have in the Word that a blessing follows obedience to this Word. "Acquaint thyself now with him, and be at

peace; thereby good shall come unto thee."

This verse as well as others (such as Psalm 19: 11) promises a blessing to the one who knows and obeys the Word, without specifically mentioning what the blessing is, while others give some special blessing that follows. Let us notice a few of the many.

"If ye know these things, happy are ye if ye do them," (John 13:17). This is the only true happiness to be found in the world. It make us more like Him. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord," (II Cor. 3:18). It gives warning. (Psa. 19: 11.) It gives power for victorious living. (Psa. 119: 11. It equips us for effective service for our Master. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works," (II Tim. 3:16-17.) It gives light on lifes path-

way. "Thy Word is a lamp unto my feet, and a light unto my path."

### Blessings for the Life to Come

These are some of the realized blessings of obedience in this life, but we also have many blessings promised for the life which is to come. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Space will not allow us to enumerate all the blessings that shall be ours. Suffice it to give the words of the psalmist: "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." "I shall be satisfied when I awake with thy likeness."

Let us read once more the words of Job: "Acquaint thyself now with him, and be at peace: thereby good shall come unto thee." Job was sadly misused and misjudged by his friends, as his misery was not brought upon him because of sin, yet the words of Eliphaz are very timely to all of us. Even Job whom God called "a perfect man" (Job 1:8) was brought closer to the Lord

by his afflictions, as he confessed afterwards that he had known God by the hearing of the ear, but now his eye seeth Him. (Job 42:5.) I believe all of us, though acquainted, have room to become better acquainted, and by being obedient to Him a greater blessing will be ours.

"And the more I come to know Him,  
And His wondrous grace explore,  
How my longing groweth stronger,  
Still to know Him more and more."

"Choose you this day whom ye will serve." The morrow is not promised. God's unchangeable decree is, "A blessing if ye obey . . . a curse if ye will not obey." Upon your and my decision depends our destiny for time and eternity. A blessing or a curse—which shall it be? May we answer like Joshua: "As for me and my house, we will serve the Lord."

—Selected.

### SHUT IN

Life brings us a variety of lessons. Sometimes we think we have learned some lessons so well that we can speak with some intelligence concerning it, when all un-

expectedly we are brought face to face with the theory we have had, and we learn things of which we had little dreamed while we were studying the theory.

For many years "shut-ins" have been interesting to me; not that I have been able to study them at closer range than some of you have, but many special opportunities have come to minister in a very small way to dear ones who have for longer or shorter periods been shut in and away from many of the activities of life.

A lovely little message came to me this morning. I want to share it with some one who might feel lonely or discouraged in the quiet of your rooms.

"Come ye yourselves apart . . . and rest awhile."

"How well the Master knew

The rush of life

The way of strife,

And all the weary days.

And if apart He calls His child—

'Tis not to be alone—

His blessed presence giveth rest;

The Lord is with His own."

I wonder if we are all a bit more skilled at speaking courage and patience to others than at living and exemplifying that same

courage and patience when it comes our turn to endure the weakness and bear the trial in the quiet of our own room.

What a blessing our friends are when trials come. A bit of friendliness and cheer means a great deal always, but how doubly precious they are when we are shut away from our accustomed activity. I think the Master means that our life should be full. He has given us so many things to make our moments and our days full of many interests and much work.

We can not understand the reason for the sudden quiet. We can not see the need for conditions that leave our cherished plans pushed aside and hands weak and helpless within our four walls. All these things are apt to bring a bit of gloom and sadness to our usually busy life.

How like a message from the sky comes a bright little visit from a dear friend. How eagerly we scan again and again the card some one has remembered to send. How we relish the bit of food some one has thought to send to us. All these are only little reminders that



some one is remembering; but they go a long way toward helping us to endure our trials more bravely—bear the cross more cheerfully.

After all, we are here to help one another; and for most of us the little ways of helping are the ones within our reach.

Since this is right along our line, we might as well use the opportunities for giving little helps, by sending little bits of sunshine and joy as we have opportunity.

“Just beyond are clouded skies that  
you may help to clear,

Let not narrow self your way de-  
bar,

If into one life alone may come  
your song of cheer—

Brighten the corner where you  
are.”

—Selected.

## SELF-RIGHTEOUSNESS

It is human nature to draw ourself up in our robes of self-righteousness when we see some one fall or make a mistake and rather step around or avoid such a person. Is that what Jesus did? No, He went our of His way to speak to such about their soul. And so will you and I, my brother

or sister, if we have God's perfect love in us.

## WORDS

Words can cause men to love or to hate you. The tone used when speaking can change the meaning of words. The world watches our actions and words, and they take notice when we use idle and unbecoming words. They sometimes look different in the eyes of the world than they do to us. We should therefore refrain from using them and the world will notice and respect us for it.

## LONELY ONES

There are lonely ones who are only waiting for some one to cheer them—widows and orphans, aged people, and isolated ones. We must “do” and not just profess. Do you ever go out of your way to take some isolated one to church? Possibly there are some who are on the brink of giving up their Christian warfare, and if some one would be Christ-like enough to think of such they would be saved from backsliding or leaving the fold.

### NOTICE

The communion service of the Mechanicsburg, Pa., congregation will be held on November 17th, beginning at 1:30 p. m.

Come and enjoy this feast of good things with us.

H L. Junkens.

Get even with our foes by taking to God about them.

The saints are sinners who keep on trying.

### ADULT SUNDAY SCHOOL LESSONS

- Oct. 7—Exod. 40:22-38.  
 Oct. 14—Deut. 1:1-46.  
 Oct. 21—Deut. 2:1-37.  
 Oct. 28—Deut. 3:1-29.  
 Nov. 4—Deut. 4:1-49.  
 Nov. 11—Deut. 5:1-33.  
 Nov. 18—Thanksgiving, a duty.  
       Eph. 5:1-33.  
 Nov. 25—Deut. 6:1-25.  
 Dec. 2—Deut. 7:1-26.  
 Dec. 9—Deut. 8:1-20.  
 Dec. 16—Deut. 9:1-29.  
 Dec. 23—Christmas. Luke 2:1-40.  
 Dec. 30—Deut. 10:1-22.

### PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 7—The Church at Antioch.  
       Acts 11:19-30.  
 Oct. 14—From Prison to Prayer  
       Meeting. Acts 12:1-19.  
 Oct. 21—Missionary Experiences.  
       Acts 13:1-52.  
 Oct. 28—Paul and Barnabas at  
       Lystra. Acts 14:8-20.  
 Nov. 4—Paul and Silas in Europe.

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Acts 16:8-24.

- Nov. 11—Prayer and Song in Prison.  
       Acts 16:25-40.  
 Nov. 18—Thanksgiving. Psalms 100  
       and 117.  
 Nov. 25—Paul Preaches the True  
       God. Acts 17:15-34.  
 Dec. 2—Paul's Influence in  
       Ephesus. Acts 19:8-41.  
 Dec. 9—Paul at Troas and Miletus.  
       Acts 20:6-38.  
 Dec. 16—Paul Helped by His  
       Nephew. Acts 23:11-35.  
 Dec. 23—Jesus Born in Bethlehem.  
       Luke 2:8-20.  
 Dec. 30—Paul in a Shipwreck.  
       Acts 27:1-44.

# BIBLE MONITOR

Vol. XXIII

November 15, 1945

No. 22

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THANKSGIVING AND PRAISE

No doubt most of us can observe the season of Thanksgiving this year with lighter hearts than what we have for several years. While the nations were engaged in the tremendous struggle of the past few years, with the slaughter, bloodshed and suffering and all of the horrors of war, there was a burden on the hearts of most of us that could not be lifted. Now that hostilities have ceased, that burden to a large extent has been lifted. True, there is much unrest, strife, contention and evil the world over, but we are rejoicing that the world wide conflict has been brought to a close.

We who have been living far removed from this terrible conflict have heard and

are still hearing of the tremendous destruction wrought by the war and of the awful sufferings and sorrows of some of our fellow beings on the earth. As we ponder upon these things we are made to marvel that we have been spared, and that it is so well with us. When we think of how so many of our fellow-men have been living and how affairs have been carried on in our nation, surely God has been good to us. Surely, as a nation, we do not deserve the blessings that are ours this Thanksgiving season. Might it be that there is still enough righteousness—enough salt in our nation to preserve it?

We who till the land are harvesting another bountiful crop of the fruits and grain of the earth. With such a great need about us and in the other nations of



the world for food, raiment, and the other necessites of life, truly our God has evidenced his love and mercy for us and his benevolence toward us in granting this increase of the good things of the earth.

We can better understand how much we have to be thankful for by comparing our lot with that of millions of other fellowbeings in wartorn nations. Here we have our comfortable homes with food, raiment and fuel to supply our needs during the rigors of winter; we have our loved ones about us, our church privileges, a means of livelihood and all of the modern conveniences that add to the comforts and joys of life. Now place this picture beside that which is found with many in other lands—destruction and desolation, hunger, starvation, sickness, death on every hand, a miserable existence at best. In view of these things, are we not a favored people?

Sometimes when we think upon the goodness of God toward us we wonder if there is as much evidence of appreciation about us as there should be. Surely the manifold blessings of God call for

expressions of gratitude and deeds of service on our part in recognition of the unmerited favors of our God in our behalf. It would seem, in view of the bountiful harvests and other good things that are ours to enjoy another year, we can well afford to pause from our activities and praise God from whom all blessings flow. James calls our attention to the fact that "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning." (James 1:17.)

One of the most beautiful expressions of praise is found in Psalms 100. "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and

his truth endureth to all generations."

In this psalm an invitation is extended to us—even to all nations, to join with the author in a season of thanksgiving. He calls our attention to some of the vital facts pertaining to life and its blessings and indicates that all glory and praise is due to the God above, in whom we live and move and have our being. Would to God that all men everywhere might recognize these facts and join with the psalmist in a genuine season of worship and praise and sacrificial service to the God above.

At another place the psalmist declares "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Let all of us who know and love the Lord say amen, and prove our gratitude in service to our Lord.

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#### RESURRECTION DAY AND PREPARATION DAY

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B. E. Kesler

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#### Part 2

And now, having seen

our Lord rise from the dead on the first day of the week, Sunday our time, (see Monitor October 1, P. 3-8), we proceed to notice some objections to our position. Our attention is called to the statement of our Lord as recorded by Matthew 12:40. "For as Jonas was three days and three nights in the whale's belly, so must the Son of man be three days and three nights in the heart of the earth." From this text it is claimed our Lord was in the tomb three full days and three full nights, or 72 hours. As we have seen, Christ was buried "in the evening, at the going down of the, sun" Thursday, our time, or Abib 14, Jewish time. Then to be in the tomb three full nights and three full days, he would rise Sunday evening "at the going down of the sun." But the Bible says he was not in the tomb when Mary came to the sepulcher Sunday morning "while it was yet dark," which could not be three full days. Besides if he was in the tomb three full days, or 72 hours, he would have risen on the fourth day instead of the third day. Then too, he rose the "third day,"

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that is settled. Now if he rose at midnight, or at sunrise, or at noon, or any other hour of the day, could it not be truthfully said he rose the third day? most truly it could.

Thus the Bible is in perfect harmony in its account of the resurrection day and the preparation day; Sunday being resurrection day and the Thursday preceding, was preparation day. And any statement to the contrary would make the Bible contradict itself. Be-

sides if Mary came to the sepulcher Saturday evening and he was not there, she would have known he was not there. When we give words their proper meaning, the whole matter is easily understood. Thus "dawn," Matt. 28:1, means the early hours of the day—from darkness to sunrise, and twilight means that part of the day from sunset to darkness in the evening.

### The Feast Day a Sabbath

In the 12th chapter of Exodus we are given the institution of the passover. Here we find the sacrificial lamb was taken up on the tenth day of the month (v3) and kept up until the fourteenth day of the month (v6) at even when it was killed (Deut. 16:6) and eaten, "in that night," which was the 15th of the month (Abib). "In the first day (of the feast) there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them (hence sabbaths), save that which every man must eat, that only may be done of you." (v16.) All such days, days in which "no servile work was done,"



were sabbaths, as seen above.

Again we are told he rose "after three days." True, but by reference to Matthew 27:63, it will be found the chief priests and Pharisees said this. Christ never said he would rise "after three days." He rose the "third day" as seen above. And no inspired man ever said he arose "after three days." Besides, if he rose after three days, he rose the fourth day, instead of the third day. And so, if he was in the tomb three full days and three full nights, or 72 hours as some claim, he rose the fourth day, a moment even, after the third day closed would put it on the fourth day.

#### Summary

Now summing up what we have offered in proof of our position, we have shown our Lord was crucified, died and buried "at the going down of the sun, Abib 14, Jewish time or Thursday, our time; that he rose the third day therefore, or Abib 17, Sunday, our time. Then Sunday being the third day "since" these things were done, we have Thursday as the preparation and Sunday, the resurrection day. The

passover was Friday, Abib 15. Then we are told Jesus came to Bethany "six days before the passover." Then counting back six days from Friday, Abib 15, we find Jesus came to Bethany Abib 8, Friday, our time, with six days intervening between his coming to Bethany and the passover. Our Lord told the disciples on two different occasions he would be put to death and then rise the "third day;" the angel at the tomb confirmed this statement, and Paul on two different occasions said he rose the "third day," and no inspired man ever said he was in the tomb three full days, 72 hours, or that he rose "after three days," we submit to the earnest reader, and to the party who made the request, that we have proved our proposition "beyond a reasonable doubt," that Sunday our time was the day Christ rose from the dead, and Thursday or passion week was the preparation day. (The way is open for the party who made the request, to prove by the Bible we are in error in our conclusion.)

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Blessed are the merciful:  
for they shall obtain mercy.

## PLAIN DRESSING

## Part 2

Do those who hold that the church should make no restrictions in regard to dress, know just what such a course would result in? We have numerous examples to warn us, as to what would speedily follow such a course. Throw off all restrictions in regard to plain dressing, take away precept and example, and in a few years the Brethren's church, like many others that have pursued the same course, would lose her distinctive features of plainness, and be swallowed up in the fashions of the world. Do we want to see this result? Do we want to see our modestly-attired sisters decked with the gewgaws and tinsels of fashion? Do we want to see our young brethren become mere dudes in society? As we write these lines, we hear a mighty "No!" as if coming from every member, go up in answer to our questions. If this, then, is our vote, let us hold firmly gospel plainness.

This question gave great concern to many of the world's greatest reformers.

Luther, Wesley, and others, took a decided stand on the side of gospel plainness. Read the Methodist discipline, and you will almost conclude that part of it was passed by our Annual Meeting; but loose government has taken the vast Methodist brotherhood far enough away from the simplicity taught by good John Wesley. Shall we follow them?

Lange, in his excellent commentary, speaking of the following rule, laid down by Alvord, "Within the limits of propriety and decorum, the common usage is the rule," says: "True, but where are those limits? Are they observed in the full dress of the best society in either hemisphere? Is full dress not a misnomer, and ought not our Christian matrons use their influence in having full dress made more dress?" The force of this language will be apparent to all, when it is remembered that fashion demands that full evening dresses for ladies be cut exceedingly short as to sleeves, and very low as to neck, thus exposing to view a portion of the bust. It may seem incredible that women, professing godliness, will so

far forget what is due to their holy profession as to expose themselves to the view of vulgar eyes. And yet it is done all over this land, and that, too, by members of churches, that, one hundred years ago, were as plain in dress as is our church today. On this subject hear what that eminent and devout man, John Wesley, the founder of Methodism, has to say:

"Gay and costly apparel directly tends to create and inflame lust. I was in doubt whether to name this brutal appetite. Or, in order to spare delicate ears, to express it by some gentle circumlocution. (Like the Dean, who, some years ago, told his audience at Whitehall, 'If you do not repent, you will go to a place which I have too much manners to name before this good company.') But I think it best to speak out; since the more the word shocks your ears, the more it may arm your heart. The fact is plain and undeniable; it has this effect both on the wearer and the beholder. . . . That is, to express the matter in plain terms, without any coloring, 'You poison the beholder with far more of

this base appetite than otherwise he would feel.' Did you know this would be the natural consequence of your elegant adorning? To push this question home, did you not desire, did you not design it should? And yet, all the time, how did you

'—Set to public view  
A specious face of innocence  
and virtue.

"Meanwhile you do not yourselves escape the snare which you spread for others. The dart recoils and you are infected with the same poison with which you infected them. You kindle a flame which, at the same time, consumes both yourself and your admirers. And it is well if it does not plunge both them and you into the flames of hell."—Sermon, John Wesley, Vol. 2, p. 313.

(These earnest words of the great preacher should sink deep into the hearts of those who would throw down every barrier, and let our little band of plainly-attired, modest Christian men and women drift into the whirl pool of fashion, as has the church to which John Wesley preached less than one hundred years ago.



Hear his final appeal to his church on this subject, and then class some of our Brethren, who earnestly labor to maintain the gospel order of plainness among us, with him, and call these old fogies together, if you like:

"I conjure you all, who have any regard for me, to show me before I go hence, that I have not labored, even in this respect, in vain, for near half a century. Let me see, before I die, a Methodist congregation full as plainly dressed as a Quaker congregation. Only be more consistent with yourselves. Let your dress be cheap as well as plain. Otherwise you do but trifle with God, and me, and your own souls. I pray you, let there be no costly silks among you, how grave soever they may be. Let there be no Quaker-linen, proverbially so called from its exquisite fineness; no Brussels lace, no elephantine hats or bonnets, those scandals of female modesty. Be all of a piece, dressed from head to foot as persons professing godliness; professing to do everything, small and great, with the single view of pleasing

God.")

Now, some one will, no doubt, be ready to say this is only a Dunker notion, the idea of an old foggy. Nay, my brother, this is the language of the founder of one of the largest churches, so far as numbers are concerned, in America; and this is, and has been, the position taken on the dress question by all the great reformers, and today there are thousands of people who believe it, but the strength of the example all around them is too strong for them, and they are simply drifting along with the current, uttering at times a feeble protest. Shall we, as a church, enter into the current and drift too? Shall our church follow swiftly in the footsteps of the examples given above? Shall our modestly-adorned sisters give up gospel plainness and join in the giddy throng of fashion's votaries?

We say, No! a thousand times, No! Let us adhere strictly to the simplicity of the Gospel. "Let us do everything, great and small, with a single view of pleasing God." If we please him, no matter about pleasing

the world. Let us, who have departed from this simplicity, return to it again, not only in wearing apparel, but in every department of our Christian living. Let us present our bodies, our lives, our all as an acceptable sacrifice to God, which is our reasonable service.

### “INASMUCH”

To most of us the season of autumn is the most beautiful of the year. The leaves of the trees change from one color to many beautiful hues is a certain harbinger of cool, crisp, bright blue days ahead, and then will come winter with its snow and biting winds. It gives to each of us a real feeling of satisfaction and contentment to walk into the barnyard and see the barns full of grain waiting to be fed to the sleek cattle or hogs walking and grazing in the pasture. A trip into the cellar of most of our homes makes us realize more fully the abundance of God's blessings to us as we view the food stored away in bins or on the shelves. Surely God has been most gracious to us; but—

The gaunt specter of

hunger, malnutrition, and starvation stalks relentlessly through war devastated countries in Europe. War, with its wholesale destruction, has left in its wake the inevitable trail of human suffering. Large areas are feeling for the first time in centuries the pinch of hunger, starvation, and nakedness. Infants and children bear in their undernourished bodies and minds effects which will go with them through all their lives. If adequate food supplies are too long delayed many of them will not survive the rigors of the approaching winter. They are looking to us in America for help. In their hour of need they are our “neighbors,” lying stripped and hungry by the wayside. And we—Priest, Levite, or Samaritan?—it is now ours to show.

All of us are aware that there is a real need for help but few of us realize how great the suffering is. During the first twelve weeks of this year twelve hundred and eighteen persons died from cold and starvation in Amsterdam alone. Still more pathetic is the fact that the infant mortality

rate was 175 per cent over normal due largely to the lack of food for the mothers. A real opportunity and challenge, probably never to be repeated in our day, to give this concrete expression of our peace-loving, evangelical, Christian faith faces us as a church and it faces us now.

No doubt many of you have wondered if the church can make any real definite contributions while others of you have already made clothing collections and shipped them to collection centers. I hope to be able to picture to all at least one avenue of service. Right now is the time to begin an aggressive program of gathering together clothing, food, and small tools and utensils. This winter is expected to be the hardest and unless aid is given as quickly as possible it may be too late.

Since coming to CPS I have been in units operated by the Mennonite Central committee and have watched their operation in the field of relief along with the current development in that field. I have found that their operating expenses are lower than those

of any other organization I've been able to investigate. I believe we can make our greatest contribution by working with them. Of course if some of you have a good young milk cow you would like to give, it would be most advisable to contact the Brethren Service committee at Elgin, Ill., for they are shipping several ship loads across.

Now let us look briefly at the four items—clothing, food, small tools and utensils, and money.

1. Clothing of all kinds is needed, especially warm undergarments. The only requirements for it is that it be clean and servicable. These gifts are all given in the name of Chrsit, so they should be good enough to be worthy of being given in His name.

2. Food is needed as badly as clothing or maybe even worse. Our efforts along this line can be made in the form of canned foods, dried foods, or even a carload of wheat could be given by someone or a group could go together on such a contribution. The season for the canning of fruits and vegetables is almost over but the season for butcher-



ing is nearing and meat is the most valuable form of food which we could give. Perhaps several could work together and butcher and can the meat. It is suggested that new jars be used and the meat be processed in pressure cookers. The processing time should last a little longer than usual in order that the preservation of the food may be more certain. On board ship the boxes may be stored in warm quarters thus increasing the hazard of spoiling. The boxes in which the jars are purchased should be saved for packing the full jars preparatory to shipping. Each jar and each box should be labeled. Satisfactory labels may be secured from the MCC with a space for the designation of the type of food, the name of the donor, and the name of the donor's church. It must be remembered that the OPA has rulings which require the surrender of points for meat which leaves the farm and farmers who wish to produce any meat for consumption outside their own households must register with the local ration board and apply for quotas which will be granted up to

400 lbs. The MCC is arranging to issue ration points for all donations of rationed meats and fats, in the form of checks, upon requests.

3. Food and clothing are the immediate necessities for the preservation of life in the most western European countries. However, along with the preservation of life we must think in terms of helping our neighbors reestablish their homes in order that the factors making relief necessary may be removed. The sooner they get back on their feet the quicker they can help themselves, thus hastening a return to normal life. Either new or used tools and utensils may be given. Serviceability is the test as to whether or not an article is worth giving. A worker abroad writes of an incident where it was necessary to travel nine miles in order to find a common handsaw with which to saw boards for making building repairs. I have a list of some seventy odd tools and utensils which have been requested. It includes all kinds of carpenter and gardening tools, other hand tools such as wrenches, files, etc., and 32 common

household and kitchen utensils.

4. Money is always welcome and it takes care of a very definite need. If anyone feels that he has no clothing, food, or tools to give he can at least give some money. Clothing and money may be sent to the Mennonite Central Committee at Akron, Pa., but please write to Mr. J. N. Byler, Director of Relief, Mennonite Central Committee, Akron, Pa., or to me for more details in the handling of canned foods and tools. For efficiency one member from each contributing congregation may be designated to secure this information.

May God direct you and richly bless you as you consider the sharing of the abundance over which He has made you stewards.

Kyle T. Reed,  
CPS Unit 144, HRSH,  
Poughkeepsie, N. Y.

### INSTRUMENTAL MUSIC IS UNSCRIPTURAL

#### Limitations of Liberty in Religious Matters

##### Part 2

1. Christ's liberty was

limited. "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not harken unto my words which he shall speak in my name, I will require it of him." (Deut. 18:18-19). I use the above scripture as having reference to Christ, because Peter does the same in Acts 3:22-23. In the New Testament we find a complete fulfillment of this prophecy. The following references, should be read with the above prophecy in mind. (1) "For I came down from heaven, not to do mine own will, but the will of him that sent me." (Jno. 6:38). (2) "Jesus answered them, and said, My doctrine is not mine, but his that sent me" (Jno. 7:16). "I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I heard of him" (Jno. 8:26). (4) "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of

myself; but as the Father taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him" (Jno. 8:28-29). Note how careful Christ was in carrying out the Father's will, the Father's doctrine, the Father's speech and the Father's pleasure. Do you not see how carefully Deut. 18:18-19 is followed? "I will put My words in His mouth . . . ." Jesus said: "I have glorified thee on earth: I have finished the work which thou gavest me to do" (Jno. 17:4). See also Jno. 12:49-50. He finished the work the Father gave him to do and was satisfied with His Father's instruction—never attempting to change or rearrange His Father's will. Little wonder that Paul later said: ". . . .even Christ pleased not himself: . . ." (Rom. 15:3). He submitted to His Father's will in all things. He is our pattern, we must follow in His steps. (See I Pet. 2:21.)

Let us now study the limits of the apostles' liberty. Did they have the right to do what Jesus, Him-

self, did not do? Did they act in harmony with their own desires, or, in harmony with the will of Christ?

2. The apostles' teaching and practice was circumscribed by the following:

(1) The commands of Christ. "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world, Amen." (Matt. 28:20.) The promise of Jesus to be with you was contingent upon their observing "whatsoever I have commanded you." Jesus did not teach mechanical music in the worship, for He received no such revelation from the Father. Neither did the apostles teach or practice such, for the reason that they did not receive it from Christ. (2) The Spirit's teaching and guidance. This point is mentioned in another place but we will consider it again. "He shall glorify me: for he shall receive of mine, and shall shew it unto you" (Jno. 16:14). "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things



to your remembrance, whatsoever I have said unto you" (Jno. 15:26). If the Holy Spirit "shewed"—declared instrumental music, for the worship of the church, unto the apostles, they said nothing about it. If the Spirit did guide the apostles and early Christians into the use of mechanical music in the worship, the New Testament furnishes us with no such example even by inference. Did the Holy Spirit guide the apostles "into all truth?" Did the Spirit bring all things, Jesus said (taught) to their memory? Did the apostles walk in "all truth" the Spirit showed them? If so, why have we no example of their using instrumental music in New Testament church worship?

Since Christ did not go beyond His Father's will, doctrine, speech and pleasure; and the apostles could not and did not go beyond the commands of Christ and the guidance of the Holy Spirit; what rule of scripture or logic may we use in going beyond the guidance of the Spirit—the revealed gospel of Jesus Christ, and being governed by our own will and pleasure in matters

of New Testament church worship. Does "Christian liberty" have no bounds? Are there no borders beyond which we must not go? Has God given us the power and right to take unto ourselves the prerogatives belonging to another, even Christ? Is it our right or the Lord's right and privilege to govern, not only in matters of worship but also in all things pertaining to Christianity? Are our desires, likes and dislikes, feelings and inclinations to be the standard of worship and service or is it the Lord's will which is the exclusive guide? In the following, note that we, too, are limited—our liberty restricted.

3. The circle of our own liberty is the teaching of God's word. "Whosoever transgresseth (goeth onward—Revised Version), and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (II Jno. 9). I understand the "whosoever" of this verse to include the Christians of today. To have God and Christ we must abide in the doctrine of Christ. In view of the

teaching of this verse, we do not have the right to do as we please in the work and worship of the church. Jesus said "Ye are my friends, if ye do whatsoever I command you" (Jno. 15:14). Is it possible to "abide in" the doctrine of Christ—do what He commands, and use instrumental music in worship? Not unless instrumental music is taught "in the doctrine of Christ." But such a thing is not taught or commanded in "the doctrine of Christ."

4. What are we at liberty to do? We are at liberty to do what the Bible says! We have the liberty to do no more than is authorized by the New Testament. New Testament worship consists in: (1) Reading the Scripture—Bible study (Col. 4:16; I Thess. 5:27; I Tim. 4:13.) (2) Prayer (Acts 3:1; I Thess. 5:17; I Tim. 2:8). (3) Exhortation (Acts 20:7; I Tim. 4:13; Heb. 3:13). (4) The Lord's Supper—Breaking of Bread—Communion (Acts 2:42; 20:7; I Cor. 11:17-34). (5) Singing (Matt. 26:30; Eph. 5:19; Col. 3:16; Heb. 13:15). (6) Contribution—fellowship (Acts 2:42; I Cor. 16:1-2; II Cor.

9:6-7). There is Bible authority for these things, but for mechanical music none can be found. Liberty is found in doing what God has said; the minute we depart from that we are in bondage to the opinions and doctrines of men. Read what Jesus said: "But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 16:9). "Obedience to law is liberty."

5. All agree that we have the right to practice and teach all things authorized, observed and taught by Spirit-filled apostles. Here, the road forks. Some seem to think we have the right to do as we please, other insisting upon the all-sufficiency of the New Testament. It is evident, that so long as we are governed exclusively by the New Testament, no mechanical music will be used in the worship. Organizations of men are innovations in the realm of the work and service of the church. Instrumental music is an innovation in the realm of the worship. One innovation is as bad as the other, for in each we see rebellion against the will of God. Instrumental music is not the

disease of the church, it is but the symptom of the disease. What is the disease? Usurpation of the authority of God's word—rebellion.

6. The majority do not have the liberty to force the minority to accept their views and yield to their practice, when such are out of harmony with New Testament teaching—hence, not taught nor authorized of God. This is not a question to be settled by vote of the church. The church, certainly, could have no right to vote on whether they should “go beyond” God's word. The church that “transgresseth” (goeth onward—Revised Version) the teaching of the Bible, simply, in New Testament language, “hath not God” (II Jno. 9).

7. It is not a question of whether we can worship God while using mechanical music, but rather, Will God accept such worship! Remember, the Jews in Christ's day were rejected in their worship because of the commandments of men. “But in vain they do worship me, teaching for doctrines the commandments of men” (Matt. 15:9). So, Acceptable Worship is what

we must render unto God—worship God will accept. What constitutes acceptable worship?

(Continued.)

## NEWS ITEMS

### QUINTER, KANS.

On September 24th Bro. Isaac Jarboe came to us for a series of meetings. He gave us splendid messages which if taken into our lives, will do us much good. Following are some of the subjects used, and some outstanding thoughts:

“Something Must Be Done.”—Christianity at a low ebb, wickedness going on under the cloke of religion. Men do not endure sound doctrine any more, and the truth is being attacked from every angle. High time we are getting back to the standard Jesus gave us. O, restless America, worldly pleasures and amusements, the love of money, professors conforming to the world. If we look like the world, and act like the world, we are going to be like it.

“The Church”—Built on the solid Rock, Christ Jesus, the gates of hell shall not prevail against it. Lack of unity is destructive to the church. When churches unite it means more amusements and less spirituality.

“A Sure Foundation”—A wonderful comparison of the two builders. (Matt. 7:24-27.) They were both hearers, they both saw



the need of Christianity, they both started out on the Christian journey, both builders had hope, the storms came, the one on the rock stood, the other fell.

"A Life That Satisfied God"—Our Lord was subject to His parents. In this day this has been reversed, the parents are subject to the child. Christ was triumphant over temptation. Men today like to live in favor with man.

"Twentieth Century Witchcraft"—The Galatians were once a strong church, now they were so foolish, they were taking up with man's theory. Bewildered by false doctrine, following the crowd, just as men are doing today. Christ cannot receive us until we come out from the world.

"A New Creature"—Except a man be born again he cannot see the kingdom of God. Except he be born of the water and of the Spirit he cannot enter the kingdom of God. Know ye not that your body is the temple of the Holy Spirit? We want to see the evidence of the new creature. The new creature shows evidence of a living faith in God.

"The Three Hebrew Children"—One of the most wonderful examples of faith in God in the Bible. Persecution appeared to them in its severest test, their faith and God's power carried them through victorious. They were a beacon light.

"Where Art Thou?"—Where are we in the sight of Almighty God? God's withholding the tree was a test of obedience for Adam and Eve, they didn't need the fruit of the tree of knowledge, neither do we need the evils of this world. Satan contradicted God's Holy law. People are contradicting God's holy

law today.

"Shaming Christ"—Some doubt the divine revelation of Jesus Christ. The sermon on the mount has been laid aside by modern Christendom. I see a world that loves darkness, that loves impurity, that loves iniquity. We see these things in so many professors, some who have gone down into the liquid stream, that are now conforming to the world. When the world is dragged into the church, the spirit of God goes out. If we fail to witness for Him we are shameing Him.

"Set Thine House in Order."—We have been warned of sin. Life is short. Too many folks are spending too much time for the temporal and not enough for the spiritual. Are we letting the social things of life smother out our spiritual responsibilities.

"To Whom Shall We Go."—Man has many things to offer that are not soul saving. I am offering Jesus Christ on the terms of the Gospel. Some of the disciples deserted Him, this is happening today, some have turned and follow the Master no more. Christ feared His own disciples did not catch His message, and said, "Will you too go away?" Peter said to whom shall we go? thou hast the words of "eternal life."

Our dear brother labored hard, and has sown the good seed.

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth and warn them from me." (Ezek. 33:7.)

On Saturday, October 6 and 7 was our love feast and communion, all day meeting Saturday and Sunday. Monday the 8th District

meeting. Members from the Dallas Center, Iowa, church, Kansas City and Cloverleaf, Colo., were with us, everyone's presence was appreciated. Four visiting minister present making eight with our own. Many splendid messages were given during the three days. Just how many will profit by the effort that has been put forth, will tell in days to come.

"Watch and pray, that ye enter not into temptation, the Spirit indeed is willing, but the flesh is weak." (Matt. 26:41.)

—Correspondent.

### ELDORADO, OHIO

The Eldorado Dunkard Brethren church met in quarterly council September 29, 1945, at 2:30 p. m. For an opening hymn we sang No. 403, after which Bro. Beery, our elder, read from Psalms and commented on same. Opening prayer by Bro. Leckron.

One letter was received and all business disposed of in a Christian manner. Hymn No. 692 was sung for closing, after which Bro. L. B. Flohr, of Virginia, lead in closing prayer.

On Sunday, September 30th, we began our series of meetings with L. B. Flohr as our evangelist. On Saturday, October 13th, we had an all day meeting with our communion in the evening. There were around 75 surrounded the Lord's table.

On Sunday we again had an all day meeting. Truly God has richly blessed us with these spiritual feasts and our responsibility is even greater than before.

We feel that we all should have

been strengthened and better fitted to cope with the world and its evils; and to live a close life with God.

Pray for us at this place and may we all be found faithful until death.

Sister Elma Moss, Cor.

### LITITZ, PA.

The Northern Lancaster county Dunkard Brethren expect to start a series of meeting at Lititz on Sunday, November 18th with Elder J. L. Myers the evangelist.

We extend a hearty invitation to all who can attend these meetings.

Susanna B. Johns,  
35 East Lincoln Ave.

### ASTORIA, ILL.

We met for our council meeting September 30th in the home of our two aged sisters, Liggie and Callie Hummer of Colchester, Ill.

The business meeting was conducted in a quiet and becoming manner. All officers were retained as of last year.

Our elder at this time desired the wishes of the church as to whether they wanted another elder. The church unanimously replied in the negative. All desired him to carry on in his present office and continue as our leader. He consented to do so but asks all those of the faith to pray that he might have the needed strength and courage to meet the tasks that face him.

We have some members that are isolated and elderly who have expressed the wish to have more correspondence among members. This is one of the small services, that we who have the privilege to mingle

with others, neglect. How much a letter means, from some one who cares. We have often heard we can't break bad habits at once, but only through patient work. We know how powerful a bad habit can get. Why can't we turn a neglect into action?

Not only in the Astoria congregation, but scattered over the United States are members who sometimes are discouraged and lonely, oftentimes sick. This is a challenge to the rest of us, to use the means of correspondance to cheer someone we know, who doesn't get to attend services regularly. We all have our excuses about letter writing, but how do we feel when we are the ones looking for some word of our friends? Let us pretend we are the ones who are isolated and lonely, and write a cheerful line or two, and see if it doesn't give a more satisfied feeling to lift another's burden a little. Let us be more conscientious of our shut-ni members and start an encouraging letter their way. We all are human and we all know the sort of letter that helps us—now let's give a little of ourselves to others.

On October 13th we met for our love feast services. Bro. Sherman Reed of Dallas Center, Ia., officiated at the supper.

We were very grateful to the members from Dallas Center who came over to worship with us. We thank them for their efforts to help us and extend an invitation to any one at any time to come to Astoria for worship. It is pleasant to mingle and work with fellow travelers.

On Sunday we had all day meeting which was encouraging to all.

A number of neighbors and friends attended both services and we were glad for their presence. We trust they received some word or thought to help them.

At the close of the service a visiting brother was anointed. Pray for him that whatever his burden, it might be lightened.

Another communion service has been enjoyed and is now history.

Let us all strive to make our lives more useful by living the scenes we enact.

Elta Harman Blythe, Cor.,  
505 E. Jackson St.,  
Macomb, Ill.

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### TANEYTOWN, MD.

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The Walnut Grove church met on the evening of September 22nd for their regular council meeting. Our elder, A. G. Fahnestock moderated the meeting, also gave us some good admonition for all to be faithful, and line up with conference decisions. Not much business came before the meeting, all was disposed of in a Christian manner.

On October 7th, we held our love feast meeting, all day services, with communion in the evening, quite a few visiting members were present. Owing to sickness in some of the homes some were prevented from coming, and we missed them very much as they were ususally present. About 50 surrounded the Lord's tables.

Visiting elders present were Eld. A. G. Fahnestock, Benjamin Reinhold, of Lititz, Pa.; Ministers: David Ebling, Bethel, Pa., Wm. Ebersole, Emmert Shelly, Waynesboro, Pa., Clarence Stump, Daniel Marks of the Shrewsberry, Pa., congregation.



Elder Reinhold officiated.  
M. Ella Ecker.

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### SHREWSBURY, PA.

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The Shrewsbury congregation met in quarterly council at 7:45 p. m. October 15th, with J. L. Myers in charge. The meeting was opened by singing song No. 237, scripture reading and prayer by D. K. Marks. Reports were heard of committees and treasurers.

We elected a member for cemetery committee and voted for an evangelist for next fall..

Arrangements were made for our love feast.

Closing prayer by Bro. John McWilliams.

C. M. Stump, Cor.

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### PLEVNA, IND.

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The Plevna congregation met in council September 7th at 11 a. m. Meeting opened by singing hymn No. 201 and Bro. Koonen read Rom. 12 and led in prayer. Our elder, Bro. Surbey, then took charge of the meeting.

Bro. Elza Weimer was called to the ministry and was installed and Bro. Levi Miller was called to the deacon's office.

We enjoyed a two weeks' series of meetings beginning September 22nd and closing October 7th. Bro. James Kegerreies was the evangelist. He preached the whole gospel and gave the warning. Although none were added to the church, we feel the good seed sown will bring forth fruit in due season.

We had a good attendance at our

love feast which was on Saturday evening, October 6th with an all day meeting. Bro. George Replogle, Bro. Howard Surbey, Bro. James Kegerreies and Bro. Ralph Frantz gave us the messages. Bro. Kegerreies officiated at the love feast.

I believe all that were present can say that we had wonderful meetings.

Lela Lorenz, Cor.

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### MECHANICSBURG, PA.

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We, the Dunkard Brethren church, held our council with Elder L. B. Flohr and Elder A. G. Fahnestock here to take the voice of the church for elder. Elder Fahnestock lead the opening service, reading 1st Psalm and calling to prayer.

Then we took the voice of the church for an elder and elected Elder A. G. Fahnestock for our elder for two years. We also elected Elder Ray S. Shank as treasurer and Bro. Charles Jacobs, trustee.

We then made arrangements for our love feast which will be held November 17th at 1:30 o'clock. Love feast at 6 o'clock and Sunday our Sunday school at 9:30 and preaching service to follow.

We also called Bro. Clayton F. Weaver to the ministry.

We will try and live closer to our blessed Savior than ever before. We give an invitation to all who can come to our love feast and be with us November 17th.

All business was done in a spiritual way. Bro. Flohr offered the closing prayer.

Harry L. Junkins,  
R. 1, York Springs, Pa.

## DOING OUR PART TO HELP THE HEAVENLY FATHER

Dora Spurgeon

Jesus came to earth to show us the way of salvation. And died for our sins, that we through his death might have everlasting life. He said, "I came not to do mine own will, but the will of him that sent me." And he teaches us in his word to do the Father's will. He taught the disciples and told them what they should do.

In Matt. 28 he tells us "all power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always, even to the end of the world." What a blessed promise.

After Jesus left this world he left the work for the disciples to do. And they did the work as he told them. And they suffered for his sake, and brought

many into the kingdom for Christ. They have gone and left the work to others as they come along. And today it comes to us. Are we doing our part with a willing heart and hand to help our Heavenly Father? Or are we so busy with the things of this life that we have forgotten He has a work for us to do. Each of us are here for a good purpose and we have a work to do, and if we neglect our duty the work of Christ will suffer, for no one can do the work He has for us to do.

Many are willing to work if they can do it in their own way. But many times our way is not the Lord's way. May we each one be willing to do the Lord's work the way he tells us. Then he will be pleased and He will be able to save our soul and the souls of those who hear us. And we can go on to glory rejoicing that we are able to do his will, and can truly be helpers with Christ and our Heavenly Father, and be ready when he calls us to go home where there is no sorrow or disappointments.

While here we suffer and must weep many times. But he says over there he will

wipe all tears from our eyes.  
R. 1, Box 768, Modesto, Cal.

### DO YOU BELIEVE IN SIGNS?

The widespread disrespect for governmental authority, the tottering of thrones, the rise of dictators, the existence of a League of Nations, the threatened race-war between the Orient and the Occident, the general unrest of nations, the opening of Palestine as a home land for the Jews, the apostacy of the churches, the extreme worldliness of the age, and the incorrigibleness of "flaming youth" are considered by many thoughtful persons to be signs of the rapidly approaching "end of the age."

Whether these "signs" are correctly interpreted or not, there is an urgent need of preparation for the Lord's return. The Lord Jesus has definitely promised to return. He said: "In My Father's House are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I come again, and receive you unto Myself; that where I

am, there ye may be also." (John 14:2-3.)

As the Lord Jesus Christ was ascending, this comforting message was given to the awe-struck disciples: "This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven." (Acts 1:11.)

That the return of the Lord shall be a personal, physical return is evident from the following inspired words: "For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4:16-17.)

The closing chapter of the closing book of the Bible contains the thrice repeated assurance of the speedy return of the Lord Jesus Christ. "I come quickly." (Rev. 22:7-12-20.) And the last prayer of the Book of God is: "Even so, come, Lord Jesus." (Rev. 22:20.)

He may come at any time.



Are you ready? If not, why not? To be ready at His return will mean—to be caught up and to meet the Lord in the air and be forever with Him. What a prospect!

If the Lord Jesus Christ were to come today and find you unprepared, it would mean that you would be left for the series of unparalleled judgments which shall be poured out on the earth, after the believers have been taken out of the world. What is there about “wars, famines, pestilences, earthquakes,” “deceivers,” the “Man of Sin,” the “False Prophet,” the “Great Tribulation,” and the “Lake of Fire” that appeals to you, dear reader? Why expose yourself for one moment of time to eternal doom? “Behold, now is the accepted time, behold now is the day of salvation;” and you may be accepted and saved now by placing personal faith in the Lord Jesus Christ who died for our sins, and was buried and rose again. Receive Him, know Him, love Him, serve Him, and wait for Him!—Tom M. Olson.

—Selected.

### HE GIVETH MORE GRACE

He giveth more grace  
When the burdens grow greater;  
He sendeth more strength  
When the labors increase;  
To added affliction He addeth  
His mercy,  
To multiplied trials,  
His multiplied peace.  
When we have exhausted  
Our store of endurance,  
When our strength has failed  
Ere the day is half done,  
When we reach the end  
Of our hoarded resources,  
Our Father's full giving  
Is only begun.  
His love has no limit,  
His grace has no measure.  
His power no boundary  
Known unto men,  
For out of His infinite riches  
In Jesus  
He giveth and giveth  
And giveth again.

—Annie Johnson Flint.

Selected.

### JESUS WHISPERS

Jesus whispers, I am with you  
In the sunshine, in the cloud,  
When the spirit is exalted,  
When the stricken heart is bowed.  
Jesus whispers, I am with you,  
In the battle every day;  
Standing by you in the conflict,  
Going with you all the way.  
Jesus whispers, I am with you,  
In the hour of deepest need,  
When the way is dark and dreary,  
I am with you, I will lead.  
Jesus whispers, I am with you,  
With you still whate'er betide;  
In the sunlight or the shadow,  
I am ever at thy side.

## SENTENCE SERMONS

Payment God will not twice demand: first at my bleeding Surety's hand, and then again at mine.

Conceit and prejudice are destructive of brotherly love and must not have any place in the worship, the councils or any of the deliberations of the church. "Let brotherly love continue."

## ADULT SUNDAY SCHOOL LESSONS

- Oct. 7—Exod. 40:22-38.  
 Oct. 14—Deut. 1:1-46.  
 Oct. 21—Deut. 2:1-37.  
 Oct. 28—Deut. 3:1-29.  
 Nov. 4—Deut. 4:1-49.  
 Nov. 11—Deut. 5:1-33.  
 Nov. 18—Thanksgiving, a duty.  
       Eph. 5:1-33.  
 Nov. 25—Deut. 6:1-25.  
 Dec. 2—Deut. 7:1-26.  
 Dec. 9—Deut. 8:1-20.  
 Dec. 16—Deut. 9:1-29.  
 Dec. 23—Christmas. Luke 2:1-40.  
 Dec. 30—Deut. 10:1-22.

## PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 7—The Church at Antioch.  
       Acts 11:19-30.  
 Oct. 14—From Prison to Prayer  
       Meeting. Acts 12:1-19.  
 Oct. 21—Missionary Experiences.  
       Acts 13:1-52.  
 Oct. 28—Paul and Barnabas at  
       Lystra. Acts 14:8-20.  
 Nov. 4—Paul and Silas in Europe.

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Acts 16:8-24.

- Nov. 11—Prayer and Song in Prison.  
       Acts 16:25-40.  
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       and 117.  
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       God. Acts 17:15-34.  
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       Ephesus. Acts 19:8-41.  
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       Acts 20:6-38.  
 Dec. 16—Paul Helped by His  
       Nephew. Acts 23:11-35.  
 Dec. 23—Jesus Born in Bethlehem.  
       Luke 2:8-20.  
 Dec. 30—Paul in a Shipwreck.  
       Acts 27:1-44.

# BIBLE MONITOR

Vol. XXIII

December 1, 1945

No. 23

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## GREAT RECOMPENCE OF REWARD

It is said of Moses, the great leader of the people of God in ages past, that he had respect unto the recompence of the reward. To get the setting of this expression let us notice the scriptural reference; "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward." (Heb. 11:24-26.)

It will be noticed in this brief passage from the history of the life of Moses, a man that feared God and lived a useful life in this

world, that there came a time in his life when he had to make a great decision. It was a matter that would determine the course of his life in this world. Before him lay two pathways; one was a broad road with wealth, prominence, luxury, ease and all of the pleasures, vanities and follies of the world, while the other was a narrow way with struggles, difficulties, hardships, distress, cares and sorrows. After considering the matter Moses took his choice, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

Looking at the matter from a human standpoint it appears that Moses made a great mistake in this choice. What a wonderful opportunity was his here in the house of Pharaoh, the king of Egypt. Surely in this



position and environment he could accomplish more in life than to cast himself down with those Israelites in bondage and slavery! Surely no man with sound judgment would make such a sacrifice and such a foolish choice! But, the record tells us, Moses did this very thing. He chose the hard way, the way of the cross with its burdens.

As we meditate upon this matter the question arises, what caused Moses to make this choice as he did? The answer to this question is found in this expression: "for he had respect unto the recompence of the reward." It is evident that when this hour of decision came in the life of this great man he looked beyond the bounds of this mortal existence. He looked to see what kind of a haven lay at the end of these pathways, one of which he was to travel in life. With the revelation that God had given him no doubt Moses had the knowledge of a God to serve and a world to shun, a heaven to gain and a hell to escape; so he took these things into consideration and saw the wisdom of choosing the hard way that leads to life everlasting. As

a result of this choice the Lord gave Moses power and glory above any that lived on the earth in his time and he yet has that recompence of reward in the world to come.

In like manner, each one of us have to make a great choice in this life. We must choose between the way of the world and the way of the cross. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. 6:24.) The pleasures and follies of this world, the lust of the flesh, and the lust of the eye, and the pride of life have a strong appeal to the human being and many choose "to enjoy the pleasures of sin for a season." They that are wise, however, look beyond this life and "have respect unto the recompence of the reward."

We are not in ignorance as to what the consequence will be as to the choice we make. The word of the living God reveals to us in the most solemn and final terms what our duty in this life is and what lies beyond

this vale of tears. We are commanded to "love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." (I John 2:15-17.)

Sometimes during the course of the Christian life our trials, burdens and responsibilities weigh heavy upon us and we are apt to become discouraged. At such times it is a consolation to pause and give respect unto the recompence of the reward. The Lord shall abundantly reward his faithful servants, but we must needs await his time and the fulfillment of his plans. "Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not

tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But ye are not of them who draw back unto perdition; but of them that believe to the saving of the soul." (Heb. 10:35-39.) Beloved, let us not waver, either in our faith or our service to our Master, till He comes.

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### LOYALTY

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B. E. Kesler

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Recognition of the right to govern, and fidelity to constituted authority are fundamental attitudes necessary to the successful working of any calling involving human relationships. And any institution designed for the betterment of mankind, must have the support of this basic attitude.

There are three beneficent institutions in our free American life, that are fostered, upheld, and protected by our national Constitution. These institutions are: The home, the school, and the church; and they are designed to prepare us for social, intellectual,

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and spiritual activities in this world and fit us for heaven and the world to come.

**The Home**

In order that the home may be what God designed it to be, and what our best citizens want it to be, and what our best interests demand it to be, certain conditions must prevail. (I) Good character of parents and children. (II) Sociability, kindness, and affection toward one another. (III) Harmony, content-

ment, and cooperation. (IV) Discipline, reasonable rules voluntarily obeyed. (V) Conduct governed by Bible teaching. (VI) A model home, a home in which these conditions prevail.

To secure these conditions, the father must be the recognized head of the family. The mother must be recognized as the associate head of the home. The head must be a Father, not a tyrant; the associate head must be a Mother, not a slave; the boys and girls must be Children, not servants. The home is the place for social, intellectual and spiritual training, and when kindness and love exist, and harmony, contentment and cooperation prevail, it will meet its design and fill its mission in the world.

Discipline has its place in the home, and when necessary, must be administered with a view of helping the disobedient, or turbulent offender who with few exceptions will not resent reasonable chastisement, but like the dog, will "lick the hand" of the one who administers the punishment. The general conduct of the members of the home



must be regulated by Bible teaching as it applies to the different individuals of the family. When these conditions prevail, home will be home, and not merely a place to eat and sleep. A few scriptures are given in support of the above statements.

The head. "I would have you know that the head of the man is Christ, and the head of the woman is the man, and the head of Christ is God." (I Cor. 11:3.) "The husband is the head of the wife even as Christ is the head of the church." (Eph. 5:23; Gen. 3:16.)

The father. "Husbands, love your wives even as Christ loved the church and gave himself for it." "Fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." (Eph. 5:25; 6:4.) "Husbands, love your wives, and be not bitter against them." (Col. 3:19.) "Ye husbands, dwell with them (your wives) according to knowledge, giving honor unto the wife, as unto the weaker vessel." (I Peter 3:7.)

The wife. "Wives, submit yourselves unto your own husbands, as unto the Lord."

"As the church is subject unto Christ, so let the wives be unto their own husbands in everything." (Eph. 5:22-24.) "Wives, submit yourselves unto your own husbands as it is fit in the Lord." (Col. 2:18.)

The children. "Children, obey your parents in the Lord, for this is right. Honor thy father and thy mother, which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." "Children, obey your parents in all things; for this is well pleasing unto the Lord." (Col. 3:20.) "Foolishness is bound up in the heart of a child, but the rod of correction shall drive it far from him." "Train up a child in the way he should go; and when he is old he will not depart from it." (Prov. 22:6-15.)

These scriptures relating to the home, are the foundation for all moral, civic, and religious training and culture; and "as the twig is bent, so the tree is inclined," and when obeyed, the home will be a success, a blessing; otherwise it will be a failure. If the home fails, all else likely will.

The model home is a religious home, a home in which God's name is revered, his word, the law, and his Spirit, the guide. God bless our homes! Children reared in such homes fail to realize how fortunate they are. Boys and girls brought up under the influence of ungodly homes, and wicked associates are just anything, except what they ought to be. True, some children brought up under holy influences and teaching, go wrong not for want of proper teaching and earnest efforts of their parents, but because they refuse to accept and to comply with the wishes of their tutors. They remind me of a little Mustang pony I once owned. I had to "break" that pony every time I hitched her to the wagon. She refused to be trained. So with our children, some refuse to be trained and have to be subdued, have to be controlled. Not so bad after all. Not so different from their parents who have an unruly member to deal with; a member, we are told, that "no man can tame." This unruly member must be controlled. And if it is not, the peace of the home may

be completely destroyed.

After all the well-meant endeavors of the parents, some children will not submit to parental authority, and refuse to be governed thereby. They are like old Jack, the mule my father hired to use by the side of old Dove, his bay mare, to haul a load of produce to market. Before reaching the usual camping ground half a mile ahead, the first evening, old Jack refused to go farther; and with all the persuasion father and I could bring to bear upon him by the use of the branches of the road-side saplings, to no avail, we camped at a place by no means inviting; a place where no one before or since, so far as known, ever camped. God pity such insubordinate children, and the parents in whose care they happen to be.

#### The School

With some fifty years experience in school work, and fourscore years of our earthly pilgrimage here, some things have been indelibly fixed in the way of thinking. In American life, the home and the school have many similar characteristics; and the conditions that make our homes what

they should be, apply to our schools. The home is the place for the development of the moral and social side of life. To the school is entrusted the development of the intellectual and civic life. In the schools we are prepared and fitted to assume the responsibilities of life, and made capable to fill the various vocations of life.

The same regulations that relate to the home, apply to the school. Like the home, the school must have a head, and some one must be vested with authority and power to enforce such rules as may be necessary to regulate and govern the conduct of the members of the institution. When the officials, teachers and students conduct themselves becomingly, and all work to accomplish the end sought, the school will be a success. And the end sought must be such as will prepare the student to fill honorable positions in life, creditably and successfully. And when the home and the school cooperate and work together harmoniously, with a common aim in view, that of rearing boys and girls that will be a credit to themselves, the community, their

parents, the nation, and their teachers, those boys and girls will grow up to be useful men and women who will honor their parents, reverence their Maker, obey his commands, and trust him for salvation through the vicarious suffering and meritorious righteousness of his Son Jesus Christ, whose blood shed on Calvary, cleanses from all sin.

It is to be regretted however, that in some of the higher institutions of learning, God's word is repudiated, the deity of his Son is denied, and the "blood of the covenant wherewith he was sanctified, is counted an unholy thing, and despite is being done to the spirit of grace." The Bible tells us of those "scoffers" who would "deny the Lord that bought them."

(To Be Continued.)

## INSTRUMENTAL MUSIC IS UNSCRIPTURAL

### Requirements of Worship Acceptable To God

1. God is the object of our worship, this is essentially so. Man is not to be worshipped: "And as Peter was coming in, Cornelius



met him, and fell down at his feet, and worshipped him. But Peter took him up saying, Stand up; I myself also am a man" (Acts 10:25-26). Angels are not the objects of worship: "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy" (Rev. 19:10). See also Rev. 22:8-9 and Col. 2:18-23. God and God alone is the true object of all our devotion and worship.

2. The manner of our worship is important. The proper manner is shown to be "in spirit." "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him" (Jno. 4:23). In I Cor. 14:15, we find: "I will pray with the spirit" and "I will sing with the spirit..." To worship in spirit is to worship earnestly and sincerely. We are wasting our time when we worship in any other manner.

3. The way of worship is important, too. "God is a

Spirit: and they that worship him must worship him in spirit and in truth" (Jno. 4:24). To worship in truth is to worship as truth directs. "Sanctify them through thy truth: thy word is truth" (Jno. 17:17). So the Word of God must guide us in our worship, if we would worship "in truth." I am persuaded that the early church, taught and trained by the apostles, worshipped "in spirit and in truth." But, the church of the New Testament did not use instrumental music in worship of God, . . . hence, mechanical music is not in "spirit and in truth." Let us earnestly and sincerely, worship God as the New Testament directs and be assured of God's acceptance.

4. Acceptable worship must be of faith. "But without faith it is impossible to please Him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). All we do in the work and worship of the church must be directed by faith. How do we obtain faith? "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

If there is any other way to get faith I have never heard of it. Since it is true that faith comes by hearing God's word, and it is true, in the absence of God's word there can be no faith in things Christian. That is, if God's word does not teach it we cannot believe it. In II Cor. 5:7, we read: "For we walk by faith, not by sight." Of course we must have faith before we can "walk by faith." But since faith comes by hearing God's word, and God's word does not teach instrumental music in the worship of the church, we can not walk by faith and use it any more than we could, by faith, burn incense, pray to "Virgin Mary" or anything else not taught in the New Testament. Note the following with reference to these three verses:

(1) In the absence of God's word there can be no faith;

(2) In the absence of faith we can not walk by faith;

(3) Walking without faith we can not please God.

These things being true, and the word of God giving no authority for the use of instrumental music, we can

not use it and please God. The next section brings this principle out, to which attention is now invited.

### The Law of Exclusion

1. J. M. Pendleton, D. D., in his "Church Manual, designed for the use of Baptist Churches," in discussing "infant baptism," brings out the point I have in mind concerning the "Law of Exclusion." He says: "It may be laid down as a principle of common sense, which commends itself to every candid mind, that commission to do a thing authorizes only the doing of the specified. The doing of all other things is virtually forbidden. There is a maxim of law, that the expression of one thing is the exclusion of another. It must necessarily be so; for otherwise there could be no definiteness in contracts, and no precision in legislative enactments or judicial decrees. This maxim may be illustrated in a thousand ways. Numerous scriptural illustrations are at hand. For example: God commanded Noah to make an ark of gopher-wood. He assigns no reason why gopher wood should be used. The command, however, is positive,

and it forbids the use of every other kind of wood. Abraham was commanded to offer his son Isaac for a burnt-offering, he was virtually forbidden to offer any other member of his family. Aye, more, he could not offer an animal till the order was revoked by Him who gave it and a second order was given, requiring the sacrifice of a ram in the place of Isaac. The institution of the Passover furnishes an illustration, or rather a combination of illustrations: A lamb was to be killed—not a heifer; It was to be of the first year—not of the second or third; a male—not a female; without blemish—not with a blemish; on the fourteenth day of the month—not on some other day; the blood was to be applied to the door-post and lintels—not elsewhere.” (Pages 81, 82.) Dr. Pendleton gave other illustrations and examples from The Constitution of the United States, showing that “the expression of one thing is the exclusion of another.” While his argument completely removes “infant baptism” from even a remote possibility of being ac-

ceptable to God, the same maxim as surely excludes instrumental music. Let us apply Pendleton’s argument to mechanical music and note the results.

2. There are but two kinds of music in the world. If God had not expressed Himself on one kind, no kind would have been excluded. But God did express Himself, and specified the kind of music to be used in His worship. Singing (vocal music) and instrumental (mechanical) music are the only kinds of music in the world. The fact that God specified singing is enough to exclude any other kind. You ask: “Where did God say not to use mechanical music?” Well, where did God say: “Thou shalt not use hickory, ash or elm in making the ark, Noah?” Where did God say: “Do not offer a pig, cat or dog in the Passover, Moses?” When God specified gopher-wood he excluded all other kinds of wood. When He designated the lamb for the Passover, he excluded all other animals. When God authorized singing for the New Testament church, He excluded all other kinds of music. “Speaking to your-



selves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19). "By him therefore let us offer up the sacrifice of praise to God continually that is, the fruit of our lips giving thanks to his name" (Heb. 13:15). See also Col. 3:16-17; Jas. 5:13; I Cor. 14:15; Heb. 2:12, etc.

While the above is conclusive and will stand in the estimation of any discerning mind in search of truth, yet think seriously as we consider further,

#### The Sufficiency of the Word of God

1. "The baptism of John, whence was it? from heaven, or men? . . . ." (Matt. 21:25). A correct answer to this question, would have gone far in settling the issues between Jesus and the Jews. John the Baptist, said: "A man can receive nothing, except it be given him from heaven." (Jno. 3:27.) Where did the authority to use mechanical instruments of music in the worship of the New Testament church come from? Heaven or men? It did not come from heaven, hence, we should not receive it.

2. In Acts 20:20, Paul

the Apostle said: "... I kept back nothing that was profitable unto you . . . ." and in verse 27 he continues: "For I have not shunned to declare unto you all the counsel of God." In keeping back "nothing profitable" and in declaring "all counsel" advice of God, the apostle did not authorize—give them instrumental music for the worship of the church, hence—it is not in "all the counsel of God" to the church and is therefore, unprofitable.

3. "Whosoever transgresseth (goeth onward—Revised Version), and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the father and the Son" (II Jno. 9). Does the "doctrine of Christ" teach the use of instrumental music in the church worship? It does not, then, can we use it and not go beyond or transgress the teaching of God's word? We must "abide in the doctrine of Christ" to have God. But, we cannot "abide in the doctrine" and practice things not taught. Instrumental music is not taught, hence, those who practice things unauthorized in the

"doctrine of Christ," "Hath Not God."

4. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16-17.) The scriptures furnish us "unto all good works" but do not furnish us the authority for instrumental music, therefore, instrumental music is not among the "good works" furnished by scriptural authority.

There are many other things which could be said upon the subject, but the things presented herein, should be sufficient for those who look upon the word of God as sufficient in matters of faith and practice of the church, to definitely settle the question for all time. We shall look now to the next section of this article and study the question of the origin of mechanical music in church worship.

#### **The Origin of Instrumental Music in Church Worship**

1. The American Cyclo-pedia, says: "Pope Vitalian is related to have first in-

troduced organs into some of the churches in western Europe, about 670: but the earliest trustworthy account is that of the one sent as a present by the Greek emperor Constantine Copronymus to Pepin, king of the Franks, in 755.—Vol. 12, p. 688. So we can see that instrumental music did not originate with the apostles who were guided by the Holy Spirit, but the Roman church without the authority of God's word.

2. Instrumental music was not in use, generally, in this country until the 19th century. Each church introducing it suffered heart-ache, bitter contention and division.

3. No argument was ever presented in favor of mechanical music until after it was introduced and practiced. Hence, it could not have been put into the worship to please God, but man. It is kept there for the same reason, Gal. 1:10 says: "... for if I yet pleased men, I should not be the servant of Christ."

In this final section we shall attempt to answer some questions which are usually asked in connection with this subject. We can

consider but a few of these questions on account of limited space.

#### Questions Commonly Asked

1. Did not the Jews of the Old Testament use instrumental music in their worship? Yes, it is true that mechanical music was used by them, as shown in many Old Testament passages. But we are living under the New Testament and we are concerned only with what it teaches and authorizes. I would not know how to go back to the Old Testament for instruments of music and not also observe the many other things authorized in the same book, such as burning of incense, the males going to Jerusalem "three times in a year" to worship, animal sacrifice, polygamy and other things tolerated and even commanded in the Old Testament. See Gal. 3:16-25; Col. 2:11-17; Heb. 1:1-3; 7:11-12; 8:1-13; 10:1-10. There are many other passages but these will show definitely that we are not under the Old Testament.

2. Will there not be instruments of music in heaven? If there are or are to be, we should wait until we get there to play them;

then we can play them by God's authority. Here upon earth we can not, for He has nowhere authorized such for New Testament church worship. If we go to the book of Revelation—a book of symbols, for literal, material harps—instruments of music, why not also accept incense, the beast, horses, etc., as literal and use these things in church worship?

3. If you have instruments of music in your home why do you not have them in church worship? In this connection read I Cor. 11:19-34. Here you find an apostle rebuking the church at Corinth for doing, "when ye come together in the church," what he told them to do "at home." "If any man hunger, let him eat at home; that ye come not together unto condemnation." There are many things we may do at home which we are not privileged to do in worship. This is so obvious I shall comment no further.

4. Does the Bible say not to use mechanical music? Please see section on "The Law of Exclusion." The Bible does not, in just so many words, say: "Thou



shalt not dance, gamble, sprinkle babies, burn incense in the worship or pray to 'Virgin Mary.'" Are we to conclude, therefore, that these things are permissible? I fear even though the Bible did say: "Thou shalt not use instruments of music," many would disregard it and use it any way. Such are of the kind who say, "We want it and we are going to have it." And they do, for the word of God and its authority is not important to them. What surprises me is, that such a person would claim to love God and respect His will.

5. Would not a proper translation of Rom. 15:9; I Cor. 14:15; Eph. 5:19 and Jas. 5:13, furnish authority for instrumental music? I have used here the Authorized (King James) Version and have referred to the Revised Version. The King James Version was translated by forty-seven of the world's ripest scholars. The Revised Version was translated by one-hundred and one of the greatest scholars of their day. To reject their work, one hundred and forty-eight of the world's greatest scholars — the cream of the world's

scholarship, could be nothing short of a repudiation — a setting aside of our English Bible. If they did not give us a correct translation of the verses under consideration, how could we trust them in giving us a true translation of the "Sermon on the Mount."

### Conclusion

Can we worship God acceptably without using mechanical music? All whom I know say we can. Then why thake a chance? We pass this way but once. Will you be able to say at the judgment: "I have been true to the word of God and faithful to His will?"

Friends, let us study the "old Book." Let us "speak where the scriptures speak and be silent where the scriptures are silent." "Let us call Bible things by Bible names and do Bible things in Bible ways." Living, working and worshiping in harmony with the Bible we shall have nothing to regret when that "great day" comes.

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IS THERE A SANTA  
CLAUS?

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J. A. Leckron

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The writer of this article

believes it is about time to warn all those of the Dunkard Brethren church especially against the pernicious practice of telling their children there is a Santa Claus. It is drawing near the time they say Christ was born. Why not teach our children the many things Christ suffered for all of us and teach them to love and adore such a wonderful friend. One who died that we might live; One who knew no sin, and who is now at the right hand of his Father in heaven interceding for us.

Why not teach our children the story of Christ instead of the myth of Santa Claus? The first I can remember my mother telling me a lie was that Santa Claus filled my stockings with candy and toys, and even went so far as to tell me that rabbits laid Easter eggs. Well I believed it then, but when I found it to be a lie, I made up my mind then and there that if I ever had children, they would never hear me telling them such lies for they learn fast enough without teaching them such things.

Here is what Professor Ivan E. McDougale of Goucher college of Baltimore, Md.,

said on November 9th, this year, quote: "Americans can do the scientific sort of thinking which brought the atomic bomb, but can't do the sort of thinking which would consign Santa Claus to his overdue resting place, the junk pile. We are a superscientific people, we can solve material problems, but if we try to solve social problems, they say we are setting up a brain trust. They laugh at it. We don't face facts with immaterial problems. We don't tell children that little Red Riding Hood is a factual person or that Jack and the Bean Stalk is true. Well, why then tell them that Santa Claus is real? I believe in telling the truth."

Now brethren and sisters, let us try and teach our children the truth, for it is the truth that makes us free. Let's quit lying to our children about Santa Claus being a saint, and tell them the true story of Jesus and as the poet has truthfully said:

What a friend we have in Jesus,  
All our sins and griefs to bear;  
What a privilege to carry,  
Everything to God in prayer.  
Oh, what peace we often forfeit,  
O what needless pain we bear;

All because we do not carry  
 Everything to God in prayer.  
 130 W. School St.,  
 Anderson, Ind.

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### FRIENDS

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The joy of being friends is just  
 A simple code of faith and trust,  
 A homey comradeship that stays  
 The threatend fear of darker days;  
 The kind of faith that brings to  
     light  
 The good, the beautiful, and bright;  
 And best and blest, and true and  
     rare—  
 Is having friends who love and  
     care!

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### NEWS ITEMS

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#### WENATCHEE, WASH.

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The Wenatchee church met October 6th, for their fall love feast with the members all present but three who were not able to attend on account of sickness. A very spiritual feast was enjoyed by all present. We were very glad to have Brother and Sister George Studebaker of West Minister, B. C., with us, who are isolated from us, and do not have the privilege of attending church service so often.

The following Sunday morning we met for Sunday school and preaching service. Our elder brought the message. His subject was "The Church Age." Text, Rev. 3:20. "Behold I stand at the door and knock."

Our church officers for the coming year are: Elder, D. B. Steele,

with Elder E. W. Pratt as assistant; Bro. Charles E. Inks, church clerk and treasurer; Bro. E. W. Pratt, correspondent and Monitor agent; Sister Mary Stalling, church chorister.

Sunday school officers: Bro. C. E. Inks, superintendent, with Bro. E. W. Pratt as assistant.

The meeting then closed by singing No. 81 and prayer by Bro. E. W. Pratt.

D. B. Steele, Cor.,  
 1 S Garfield St.,  
 Wenatchee, Wash.

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#### GOSHEN, IND.

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On October 8th, Bro. Melvin Roesch from Wauseon, Ohio, began a series of meetings, continuing for two weeks, closing on October 22nd. Our love feast was held on Saturday evening, October 21st. Services were both morning and afternoon, also in the evening; 85 surrounded the Lord's table and a very spiritual service was held, with Bro. Roesch officiating.

On Sunday morning about 60 had breakfast together after worship, then at 9:30 our Sunday school was conducted by Bro. Weimer of Peru, Ind., who presented the lesson in a very capable manner, he and Bro. Abram Miller of Pioneer, Ohio, assisted in the services both Saturday and Sunday.

On Sunday morning after a powerful sermon by Bro. Roesch on the subject "Hell," one young man bravely came forward giving his heart to God and his hand to the church. We have prayed for him for years nad greatly rejoice at his surrender, (especially his wife), in the afternoon baptism was administered by Bro. Harry Gunderman,



the afternoon sermon on "Heaven" closed these meetings. Quite a number from Pleasant Ridge and some from Plevna were with us, among them was Bro. and Sister Clarence Rush, he conducted the song service for church service in the morning and Sister Maxine Roesch for Sunday school, all assistance was much appreciated. There were 124 at Sunday school and our offering was \$100.00, which was given to Bro. Roesch.

These services were greatly enjoyed as Bro. Roesch presented the truths from God's word and may God richly bless him in his service. His family motored here both week ends that he was with us.

We were thankful that Bro. Reinhold Gunderman and Bro. Clarence Swihart from CPS camp at Dennison, Iowa, were permitted to partake of this spiritual food to help sustain them to stand for Christ.

Bro. and Sister B. E. Kesler, Jr., and son, James, were home 10 days but had to return before the love feast. All five of the above are well and we hope the time is not far distant when they return home to stay. May we all remember all those in like circumstances in our prayers.

Sister Sarah E. Yontz,  
R. 2, Shipshewana, Ind.

### ENGLEWOOD, OHIO

On October 11th, we held our regular quarterly council. Bro. Herbert Parker opened by reading Col. 3:1-17, and prayer by Bro. Frank Surbey. Bro. Robbins then took charge.

One sister was received by letter, and we welcome her into our midst.

This being the meeting before our love feast, the deacon brethren made the annual visit and gave a good report. We decided at this time to have prayer meeting every Wednesday evening in the homes.

Other business came before the meeting which was taken care of in a Christian manner. The meeting came to a close with prayer by Bro. Parker.

On Sautrday, October 27th, we held our love feast, had an all day meeting. Bro. Ralph Frantz, gave the first message from Heb. 2:1-18. The outstanding thought, "How shall we escape if we neglect so great salvation." The Christian life is a serious thing and we should give our earnest heed to all the teachings of Christ, lest at any time we should let them slip.

Bro. L. I. Moss took for his text II Tim. 3:1-4 and 4:2-4, and asked the question, "How many today are willing to listen to sound doctrine?" No they substitute other things instead of the word of God. But let us be careful as our brother said, let us watch lest we let any of these things slip.

After the noon hour we were made to rejoice when a brother who had wandered away in sin came and asked forgiveness and was received into fellowship again.

Bro. A. G. Fahnestock took for his text Mark 10:13-16. Here is where the mothers brought their little children to Jesus and he blessed them. One thought he expressed was: Are we living and serving Christ that we can feel him lift us up and bless us before partaking of the services this evening?

Bro. Moss used for his subject, "Order." I Cor. 11:30-34. Our service will do us more good when

we work together in harmony as the Lord has intended. We need order in the church not only at communion services but at all times.

In the evening there was ninety surrounded the Lord's tables, with Bro Fahnestock officiating. Our minds were again drawn towards the evening of the world when Jesus will gird himself and serve us. What a glorious time that will be. May we all live so we can be there.

We had all day services again on Sunday. The church was well filled. Bro. F. B. Surbey and Bro. Otis Silknitter divided the Sunday school hour in teaching the lesson.

Bro. Fahnestock did the main preaching all day. In the forenoon his subject was, "Grace in the Wilderness." (Jer. 31:1-3. Grace is something that satisfies; the love and favor of God to man. We are traveling in the wilderness. Our brother pointed out some of the wildernesses we meet with. The wilderness of sin, and trouble, and doubt. We meet with many trials and discouragements in this life, but when we put our trust in Jesus, He says as He did to Paul, "My grace is sufficient for thee."

In the afternoon, "The Preciousness of Christ." (I Peter 2:1-9.) Why should Christ be so precious to us? Because He is our liberator. He brought us out of the bondage of sin. So let us in return prove our love by having time to serve and obey Him.

This brought the services to a close and we could all say we were sitting in heavenly places. May this be the means of drawing us closer together and be ready and watching when the Lord comes to

receive the church unto Himself.  
Ivene Diehl, Cor.

## OBITUARIES

### GEORGE ALBERT HILL

George Albert Hill was born in Marietta, Ohio, February 21, 1865. He passed away at Quinter, Kansas, November 2, 1945, at the age of 80 years, 8 months and 11 days.

On November 27, 1892 he was married to Martha Cordelia Brubaker. She preceded him in death November 26, 1933. To this union four children were born. Two daughters preceded him in death, Ruth in infancy and Naomi on February 19, 1935. Those left to mourn are one daughter, Mrs. Tom Foster of Great Bend, Kans., and one son, Ernest T. Hill of Quinter, Kans., and six grandchildren

Two brothers, A. C. Hill of Imperial, Neb., and O. C. Hill of College Springs, Iowa, brother-in-law, Archie Duncan of Claremouth, Cal., sister-in-law, Mrs. B. C. Hill of Greeley, Colo., and a host of friends also survive.

While living at Homesville, Neb., he became a member of the Brethren church on March 12, 1928. He identified himself with the Dunkard Brethren church, and was a faithful member to the end. He was sorely afflicted for many months but bore his afflictions with great patience and Christian fortitude

Funeral services from the Church of The Brethren on Sunday afternoon at 3 o'clock

Elder O. T. Jamison assisted by Rev. Paul C. Brandt, conducted the services. Burial in Quinter cemetery. —Cor.

### A LITTLE MORE OR LESS

A little more kindness  
 A little less creed,  
 A little more giving,  
 A little less greed.  
 A little more smile,  
 A little less frown;  
 A little less kicking  
 A man when he's down.  
 A little more "we,"  
 A little less "I"  
 A little more laugh,  
 A little less cry.  
 A little more flowers  
 On the pathway of life,  
 And fewer on graves  
 At the end of the strife.

### NONCONFORMITY TO THE WORLD

"And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12:2.)

When we come to consider the subject of nonconformity to the world, we are apt to think first about dress. This is not to be wondered at, for the dress or personal appearance is usually the first to be noticed about an individual

and makes either a favorable or unfavorable impression upon the observer. It has been said that we influence others in three ways, viz., by our conversation, our conduct and our appearance. In any or all of these ways we may be conformed to the world. If we conform to the worldly fashions, our good conversation and deeds may be evil spoken of.

Without doubt if Paul were in our midst today, he would give us the same admonition, with reference to this world, that, in his day, he gave the ancient Roman believers. This present age is as much opposed to the spirit of genuine Christianity as the age in which Paul lived and labored, preached and prayer, served and suffered for Christ's sake and His cause. People in general are still seeking first the things of this present world rather than the things of the kingdom of heaven. Superfluity and immodesty in dress prevail to as great or greater extent than perhaps ever before, along with an increasing practice of nudity which, not many years ago, would have been viewed as disgraceful and



even criminal by the public, but now as a growing fashion causing but little comment.

In an article in "The Great Evangelical Visitor," reprinted from another paper, the writer says: Christian leaders of all denominations, have been outspoken in their condemnation of worldly dress. Geo. Fox, the Quaker, demanded plainness of attire, John Wesley, the Methodist, was outspoken in condemning worldly dress. And there are many preachers in our day that speak plainly on the subject of dress. All the church manuals and disciplines that we have read encourage modesty of dress, and yet in spite of this, we have fallen on time of the greatest immodesty on the part of women professing godliness."

But does superfluity, extravagance and immodesty in dress include all there is of conformity to the world? By no means. It covers only a part of a large field. There are a great many other ways of world conformity. In the text we started with, neither dress nor anything else is mentioned. But the many good moral exhorta-

tions which comprise this whole twelfth of Romans, expressed both positively and negatively, will, if heeded, go far in keeping the Christian believer nonconformed and as James says, "unspotted from the world."

We note here that our chosen text is an appeal to the believers in Christ who have come out from the wickedness of the world, and yet are in the world. For the disciples the Master prayed (John 17), "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." While it would not be practicable or possible to mention all the ways in which we may conform to the world, it may not be amiss to call attention to some of the more outstanding works of the flesh from which the children of God are called to abstain that they be not conformed to or condemned with the world.

One of these injurious works is the unbridled tongue whereby much mischief is done. The inspired James, in his epistle, says, "If any man among you seem to be religious, and bridleth not his tongue, but

deceiveth his own heart, this man's religion is vain." We understand from this that if a man claims to have the religion of Christ and at the same time neglects to control his tongue in speaking, in accordance with the holy precepts of that religion, his religion is valueless—merely, as it were, a "sounding brass or a tinkling cymbal."

Again, James says, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Thus the writer plainly observes that when our words are under full control it indicates that there is a pure heart back of the tongue to control it. Jesus said, "For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12:34.) Hence we see that

the heart, abundant with purity and truth, that controls the tongue will also control or rightly direct the whole body or life.

James also says, "So speak ye, and so do, as they that shall be judged by the law of liberty," indicating that speaking and doing should be in full accord and in harmony with that law which liberates from sin and its effects, that law which he elsewhere refers to as the "perfect law of liberty," the Gospel of Christ which Paul declares is "the power of God unto salvation to every one that believeth. This is the perfect law—complete in itself—needing no addition or amendment."

Another point of world conformity to be guarded against by the followers of Christ, is covetousness. In Luke 16 we are told that some Pharisees who were covetous had heard Jesus discoursing on the subject of stewardship in relation to mammon (money) and the true riches (treasures in heaven), and that those Pharisees derided (ridiculed) Jesus for what he said. Replying to them, he said, "Ye are they which justify yourselves before men (ap-

pear righteous;) but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God."

Yes, God knew their hearts—knew they were covetous (lovers of money, as the R. V. has it), and that is one form of idolatry, and is abomination (detestable, loathsome) in the sight of God. They esteemed money and their own justification before men, more highly than the heavenly riches and their own justification in the sight of God. Moses, in contrast, esteemed "the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Heb. 11:26. Money or earthly possessions in themselves are not abomination to God, but the love or inordinate esteem of them is. The people of God may "use this world as not abusing it," remembering that "The earth is the Lord's and the fullness thereof." "Set your affection on things above, not on things on the earth."

Another point of world conformity is intemperance. Drunkenness is classed with the grossest works of the

flesh—adultery, idolatry, murder, etc. (Gal. 5:19-20.) But the use of strong drink is not the only source of intemperance. We may become intemperate in eating, talking, working or indulging inordinately any of the natural propensities. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares." (Luke 21:34.) "Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." (Romans 13:13.) "Let us watch and be sober." (I Thess. 5:6.) "Be ye sober, and watch unto prayer." (I Peter 4:7.) "Let your moderation be known unto all men." (Phil. 4:5.)

Paul "reasoned of righteousness, temperance, and judgment to come." (Acts 24:25.) For illustration, referring to the ancient foot-races, he said, "Every man that striveth for the mastery is temperate in all things." The runners exercised complete self-control that they might obtain a corruptible crown, a wreath



that would wither in a day. But we who have entered upon the heavenly race-course are striving for a "crown that fadeth not away." How much more important that we be temperate, sober and self-controlled!

To attain to a life truly nonconformed to the world, it is needful to be "transformed by the renewing of the mind," as directed in the text. There must be a change, not only in the outward appearance, but the change must be inward. The renewed mind is a changed mind; and this means a change of desire and purpose. The transformed soul will be spiritually minded and will set his affection on things above, not things temporal and transitory. It will be his desire to heed the admonition of I John 2:15-17: "Love not the world, neither the things that are in the world. . . . For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but is of the world. And the world passeth away, and the lust thereof."

The transformed soul is

one that believes in the Lord Jesus the Christ, has accepted His message of salvation, being born again—"born of water and of the Spirit," as Jesus taught Nicodemus, and has entered the "straight gate" to walk upon the "narrow way" which leads to life eternal, has taken up the cross of self-denial and by the grace of God and guidance of the Holy Spirit, "to live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." (Titus 2:12-13.)

No difference how plain, simple and modest may be our apparel and personal appearance or how eloquent, devout and scriptural our preaching, praying and singing, their power and influence for good may be easily and quickly obscured or even neutralized by our vain and idle words, jesting, joking or lightminded talk, or by unbecoming and inconsistent conduct or actions or attending places of worldly amusement, faris, shows, games, etc. "If therefore the light that is in thee be darkness, how great is that

darkness?"—Selected.

Stanley L. Martin,  
Springfield State Hospital,  
CPS No. 47,  
Sykesville, Md.

### SENTENCE SERMONS

That life is fullest that is  
most nearly empty of self.

Do good to thy friend to  
keep him; to thy enemy to  
gain him.

### ADULT SUNDAY SCHOOL LESSONS

- Oct. 7—Exod. 40:22-38.  
Oct. 14—Deut. 1:1-46.  
Oct. 21—Deut. 2:1-37.  
Oct. 28—Deut. 3:1-29.  
Nov. 4—Deut. 4:1-49.  
Nov. 11—Deut. 5:1-33.  
Nov. 18—Thanksgiving, a duty.  
Eph. 5:1-33.  
Nov. 25—Deut. 6:1-25.  
Dec. 2—Deut. 7:1-26.  
Dec. 9—Deut. 8:1-20.  
Dec. 16—Deut. 9:1-29.  
Dec. 23—Christmas. Luke 2:1-40.  
Dec. 30—Deut. 10:1-22.

### PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 7—The Church at Antioch.  
Acts 11:19-30.  
Oct. 14—From Prison to Prayer  
Meeting. Acts 12:1-19.  
Oct. 21—Missionary Experiences.  
Acts 13:1-52.  
Oct. 28—Paul and Barnabas at  
Lystra. Acts 14:8-20.  
Nov. 4—Paul and Silas in Europe.

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Acts 16:8-24.

- Nov. 11—Prayer and Song in Prison.  
Acts 16:25-40.  
Nov. 18—Thanksgiving. Psa. 100  
and 117.  
Nov. 25—Paul Preaches the True  
God. Acts 17:15-34.  
Dec. 2—Paul's Influence in  
Ephesus. Acts 19:8-41.  
Dec. 9—Paul at Troas and Miletus.  
Acts 20:6-38.  
Dec. 16—Paul Helped by His  
Nephew. Acts 23:11-35.  
Dec. 23—Jesus Born in Bethlehem.  
Luke 2:8-20.  
Dec. 30—Paul in a Shipwreck.  
Acts 27:1-44.







# BIBLE MONITOR

Vol. XXIII

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No. 24

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all  
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## A SAVIOUR

There are some events that have taken place in the history of the world that do not lose their charm or appeal to human kind with the passing of the years. One of these events, which at this season of the year becomes a matter of world-wide attention, is the birth of Jesus Christ. For over nineteen hundred years men have recognized and celebrated the birth of the Babe of Bethlehem, and again this year great preparation is being made for observance of the day set aside for this purpose.

There is something about the simple account of the birth of the Christ child that captivates the mind and lures us into a realm where we are lost in meditations. Such contemplation, to those who know and serve the

Lord, is inspiring, edifying and soul cheering, and well may it, for life in this world without the knowledge of the Lord Jesus Christ and his mission would be dark indeed.

Never before or since, in the history of the human family, has there been an event like this. So many miraculous things demonstrating the intervention and power of God that men cannot but marvel at the manifold grace of God.

The brilliant appearance of the angel of the Lord with the accompanying multitude of glorified beings announcing the birth of the Christ and filling the air with praise to God, must have been a thrilling experience indeed for the lowly shepherds on the hills of Judea that night. Although we are far removed from the time of these events it

has a peculiar appeal to the people of God, and we linger in fancy, for a glimpse into that realm from which those glorified beings came.

All of the records connected with the birth of Christ are of great interest to us but the message of the angel to the shepherds reveals the truth that is the central theme of the Christmas message. "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:10-11.)

The fact that meant so much to the shepherds and means so much to us is that Christ was born a "Saviour," born in fulfillment of a promise that had stood for ages. The fulfillment of the promises pertaining to the coming of Christ was, and is, a proof of the infallibility of the word of God given through holy men of old.

In speaking to Joseph of matters regarding the impending birth, the angel said, "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." (Matt. 1:21.)

In this reference the same thought is borne out that Jesus came to save men from their sins. This is a truth that is given foremost importance in the New Testament scriptures. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." (Acts 5:31.) "Of this man's seed hath God, according to His promise, raised unto Israel a Saviour, Jesus." (Acts 13:23.) Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." (Acts 13:38.) "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Heb. 7:25.)

In the foregoing scriptures are set forth the truths that make Christmas, the day on which we celebrate the birth of Christ, mean so much to us. He came to save men, He did



save men from their sins, and He does save men from their sins, now. It is these facts that are another definite proof of the infallibility of the word of God. Those who confess and repent of their sins and accept the plan of salvation as set forth in the gospel of Christ do receive remission of sins, freedom of conscience and come forth from the new birth with a power that sustains them in a newness of life. Indeed! our Lord is a Saviour of men! Let all praise and adoration be given to this unspeakable gift to the world this Christmas day.

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#### STAR OF THE EAST

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Eugene Field

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Star of the East, that long ago  
Brought wise men on their way  
Where, angels singing to and fro,  
The Child of Bethlehem lay—  
Above that Syrian hill afar  
Thou shinest out tonight, O Star!  
Star of the East, the night were drear

But for the tender grace  
That with thy glory comes to cheer  
Earth's loneliest, darkest place;  
For by that charity we see  
Where there is hope for all and me.  
Star of the East! show us the way  
In wisdom undefiled  
To seek that manger out and lay

Our gifts before the child—  
To bring our hearts and offer them  
Unto our King in Bethlehem!

—Selected.

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#### LOYALTY

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#### The Church

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(Continued)

The home, the school and the church have much in common in their aims and purposes in life; each is intended to have its influence for the good of the individual. If the home is a success, the task of the school is made easier. If the home and the school accomplish their purpose, the burden of the church is made lighter. When all three have a common aim and are united in their efforts, we may expect desired results, the preparation for present and future usefulness.

The church, like the home, and the school, must have a head, some one vested with authority to direct the activities of the institution. Paul says God "gave him (Christ) to be the head over all things to the church." (Eph. 1:22.) "And He is the head of the body, the church, that in all things He might have the preeminence." (Col. 1:18.)

## BIBLE MONITOR

West Milton, Ohio, Dec. 15, 1945

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The leader of the church Militant, and the membership should be of good character, "above reproach, of good behavior as becometh saints." The leaders, especially, should be "examples of believers, in word, in conversation, in charity, in spirit, in faith, in purity." (I Tim. 4:12.)

Sociability, kindness, and amicability, are characteristics whose potency is of inestimable value in the lives of God's children, and should be sincere and without dis-

simulation; and for the church to be what God would have it be, harmony, contentment, and peace must prevail. "Be at peace among yourselves, and above all, put on charity, which is the bond of perfectness, are scriptural mandates which indicate the degree of spirituality of the membership.

Discipline is necessary in the home, the school, church and the nation. Somehow it seems humanity is so constituted that prohibitory laws always have been necessary in the regulation of human life and conduct. Eight of the ten commandments are prohibitory laws. (Ex. 20:3-17.) Those laws were given to govern God's children in olden times. All of them except the fourth are incorporated in the Christian system, usually, in intensified form. By turning to Matt. 7:21-24, you will get the idea. Those laws were reasonable, equitable and just; and when obeyed voluntarily, as God intended, all went well. They were given, not that God wanted to punish them, but to be a guide to them to direct them in right living, reserving the right to pun-

ish the disobedient. Moses was God's servant to whom was committed the authority to see that those laws were strictly administered and obeyed.

Just so, the church has been given authority to see that the laws given by its head, Christ, are observed and carried out in the lives of the membership. Jesus said to Peter, "I will give unto thee the keys of the kingdom of heaven; whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 1:19.) This authority was given to the church as a body. (Matt. 18:18.) Those laws are given not to punish the faithful, but to restrain the disobedient. "The law is not made for the righteous, but for the lawless and disobedient." (Tim. 1:9-10.)

There is no question as to the authority of the church to enforce the laws Christ gave for its government. Moses had no authority to make laws, neither has the church authority to make laws. It may however, adopt methods to enforce the laws Christ gave. When

those laws are voluntarily obeyed, all is well. Volition is the foundation of all true obedience. For the offender to be helped, he must be made to see the reasonableness and justice of the law, and be induced by his own volition, to obey. Such obedience is self-imposed and will produce the desired result.

Where there is a "Thus saith the Lord," there is no question as to the authority of the church, but where a principle as laid down without specific methods of enforcement, is where we get into trouble. In such case, the offender must be pointed to the purpose, the reasonableness of the principle, and be induced to conform to the wishes of the church of his own free choice. Obedience from any other cause, will never help the offender. Forced obedience often reacts unfavorably. "Convince a man against his will, and he's of the same opinion still," is significant here.

At this point, we are confronted by tradition, and the extent to which we should go in its enforcement. That tradition is recognized by the Bible, will



not be denied by any one acquainted with Bible teaching. "Therefore brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." (II II Thess. 2:15.) All the gospel came down by tradition, for about twenty years. Traditions are good or bad owing to the purpose of them. That the church has some traditions today will not be questioned.

Tradition is thus defined: "That body of doctrine or discipline, or any article thereof, supposed to have been put forth by Christ or his disciples and not committed to writing." Webster. The efficacy of a tradition depends upon its nature and the purpose of its maintenance. Just what Paul had in mind when he said "Hold the traditions which ye have been taught," we do not know, but we do know what purpose the church has in mind in maintaining certain traditions. Ungodly styles and fashions, in the adornment of our bodies, recommended in principle, without being specifically stated in writing, no specific form, shape, color, or style being stated.

Sunday school, weekly prayer meetings, council meetings, annual visits are traditional; yet we would not think of compelling our members to attend them. The time and frequency of the Christian salutation, and the communion service, are traditional. We would not think of using force as to time and frequency in these matters.

But now to get down to matters that directly concern us; we were asked by some one on the annual visit "are we going to ask our sisters to wear the bonnet?" We may as reasonably ask, are we going to ask our brethren to wear the regulation coat with standing collar? Both are tradition, pure and simple. Now what shall I say? Well, now to meet the question squarely, I would say, Yes. Not that the coat I wear makes me a better Christian, or that the bonnet makes a sister a better Christian. But in doing so we manifest a disposition to be submissive to the church, (Matt. 18:17), and is a mark of distinction, and of recognition. Do you know a Marine when you see him walking up and down the street? Do you

know a soldier when you meet him? Do you know one belongs to the navy when you see him? Yes? Then do you think it unreasonable that I ask you to adopt the uniform recommended by the church? How I would rejoice to be able to recognize you wherever we should meet, whether known personally or not! Does the uniform make one a Christian? No. not any more than the badge makes one a lodge man, but like the badge, it is a mark of submission and recognition which often leads to pleasant association and mutual enjoyment.

When I united with the church I adopted the uniform, because I had made up my mind the Dunkard church was nearer the Bible in its teaching and practice, including its traditions, than any church of which I had any knowledge. I am standing on that conclusion today, and have all these three quarters of a century, and by His grace I shall continue to do so. But now to the question of asking a brother to wear the traditional coat, or a sister to wear the traditional bonnet, why should I? We all know

them to be suitable, and an aid in carrying out the principle so clearly intimated in the gospel—that of the simple life, and nonconformity to the world in dress. True, you may put a sheep's coat on a goat, and he's a goat still. So if you put the coat and bonnet on, they do not make you the children of God. But no sheep would want to don a goat skin, or go half naked as decreed by Madam Fashion.

The Christian is supposed to wear "modest apparel." (I Tim. 2:9.) All are supposed to be clothed decently and modestly. Many of the worldly styles are neither decent nor modest. The uniform recommended by the church is based on the principle of Bible teaching and is becoming the children of God, and is a mark of separation from the world. (II Cor. 6:17.)

So now, let us reason a little. Instead of me asking you to wear the bonnet and the coat, why not say "I will, I will, Bro. Kesler?" Why not adopt and wear "plainly made garments" including the coat and bonnet and refuse to follow the vain and foolish styles of the world and thus relieve

the church of the painful duty of using force?

The church advises that brethren "wear the hair and beard in a plain and sanitary manner, and the sisters wear "plainly made garments, free from all unnecessary appendages." (Traditions of the Dunkard church for over two centuries.) Why not say "I will?" Would you want the church to use force in these matters? No? Then why not conform to the rulings of the church and avoid the necessity of using force? So much better that you say, "I will" then for the church to say "you must."

A principle of universal acceptance, gives a state or nation the privilege to stipulate the conditions upon which an alien may be received and retained as a citizen. Lodges and unions have the same liberty. Should the church be given this liberty? Why not?

In apostolic times, faith, repentance, confession and baptism were the conditions of admission to membership. (Mar. 16:6; Acts 2:38, 8:12; 22:16.) Whence then the authority to "lay the order" before the applicant? Tradition. A citizen becomes a

menace to society. Shall he be restrained? The jail, the "pen," the hangman's noose, or the electric chair is the answer. A member of the church becomes a menace to the purity and loyalty of the church. Should he retain his membership? Matthew 18:15-18 is the answer.

Passing along the highway, I saw a cow in the pasture. I said "that cow is breachy." How did I know? The yoke she wore was the answer. A brother wants to wear a "tie," and dress in the latest style. A sister wants to wear a "ladies" hat. Why? Pride is the answer. A sister wants to wear "shorts," men's pants, use rouge, lipstick and powder. Why? She wants to hide her homeliness and expose her shamelessness. If you have a better answer to these questions, you're next, let's have them.

The Bible must be the standard in these matters whether by specific statement or clearly implied teaching. "Be not conformed to this world," (Rom. 1:2), "and as obedient children, not fashioning yourselves according to the former lust in your ignor-



ance." (I Peter 1:14.) In I Tim. 3:1-7 Paul names some twenty sins of which men are guilty, and says, "Of this sort are they who creep into houses and lead captive silly women laden with divers lusts." And some women are so "silly" as to admit their homeliness by trying to camouflage it by the use of paint, rouge, lipstick and powder. How about nudity and brazenry? Shamefacedness, chastity, and modesty, graces that adorn and embellish the lives of pure women are conspicuous by their absence among many American women of today. For the sake of Christ who loved the church and gave himself for it, my dear brethren and sisters, let us "crucify the flesh with the lust thereof" and in deep humility, true obedience and submission to his will, be faithful, true and loyal to the end.

"And now brethren, I commend you to God and the word of his grace, which is able to build you up and give you a place among them that are sanctified." "Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give

account, that they may do it with joy and not with grief."

*B. E. Kesler*

### IT'S PAGAN

Ada Whitman

The season of the year again is here when we celebrate the birth of our Lord and Saviour Jesus Christ. As the song of the angels burst forth on that memorable night, they heralded an event which continues to be observed in many lands. Centuries have come and gone, empires have arisen and fallen, yet hearts are touched and influenced by Him whose birthday has become our Christmas. But to many, this day means mere festivity, gifts and a sparkling tree. No doubt many have not noted the origin of the Christmas tree, and follow the custom without thought to its pagan origin and the inconsistency of it in the lives of those who claim to be followers of Him whose birth was proclaimed on the field of Judea that holy night nearly two thousand years ago.

The Christmas tree has its setting in the ancient mythology. And the legend

that is handed down from the Middle Ages tells that "On the holy night when our Lord was born all creatures came to worship in Bethlehem. And the trees did likewise. None of the other trees came so far as the least among them, a small spruce. It was so weary it could hardly stand, and the trees with fragrant blossoms, great trunks and leafy boughs all but obscured the drab stranger. But the stars took pity on it, and lo! a rain of them fell from heaven, and the bright Christmas star alighted in the top of the spruce, and all the rest on its branches. And the child in the manger saw the spruce and blessed it with a smile."

It is noted that the first Christmas tree in America, was introduced in 1847 by Frederick Imgrad who had come from Germany the same year. And soon the custom spread all through the land. However, it was not favorably accepted, and gave no little offense, when first introduced into the churches of our land. Some were denounced for introducing such a "pagan absurdity." One said, "It's sacreligious." "A plain case

of idolatry," said another, "Groveling before shrubs," others said, "We've never had anything like it in this country, and we won't stand for it." But sentiments are quite different in this day of "falling away." Nevertheless what are we doing but following a pagan legend and custom, when we celebrate the event of the holy night with a Christmas tree, either in our homes or churches? Are we justified in this more than in any other pagan ritual or custom? In the 10th chapter of Jeremiah, where we find the unequal comparison of God and idols," these truths are set forth: "For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the ax. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not."

The excuse is sometimes given that it would not be Christmas to the children without a Christmas tree. But why? The truth of the matter is, that they are taught this by parents, and many times from their baby years on, even when they are too young to speak the

word Christmas. On the other hand when children are taught the true meaning of the day, and that this thing has no place in the honoring of the Lord and Saviour, they do not expect it. In contending, some say, "The giving of gifts is an ancient custom too." True, but its origin is not pagan. The wise men brought gifts to the holy child that glorious night. And He for whom they sought was God's greatest gift to man, and in this gift He gave His best, His all. May we give our best to Him, and strive to keep our homes and our lives free from worldly spots, free from those things which bring reproach to His dear name and cause. And may each Christmas bring greater joy and peace and good will to men.

West Milgrove, Ohio.

### OUR SUNDAY SCHOOL LESSONS FOR 1946

As a board, we have tried to outline the lessons for 1946 which we hope and pray will be profitable and acceptable to the entire brotherhood.

We are to study the gospel according to Luke as

he was inspired to write.

As a board we tried to cover the entire book in a series of lessons in one year.

It will be obvious that several lessons would necessarily be longer or shorter than some would have individually assigned them. However, we hope all will bear in charity that we may have a profitable year together.

Theo. Myers.

### SPEAK OUT FOR JESUS

You talk about your business,  
Your bonds and stocks and gold;  
And in all worldly matters  
You are so brave and bold,  
But why are you so silent  
About Salvation's plan?  
Why don't you speak for Jesus  
And speak out like a man?

You talk about the weather,  
And the crops of corn and wheat,  
You speak of friends and neighbors  
That pass along the street;  
You call yourself a Christian,  
And like the Gospel plan—  
Then why not speak for Jesus,  
And speak out like a man?

Are you ashamed of Jesus,  
And the story of the Cross,  
That you lower His pure banner  
And let it suffer loss?  
Have you forgot His suffering?  
Did He die for you in vain?  
If not, then live and speak for Jesus  
And speak out like a man!

—Sel., Bessie Shaffer,  
Stoystown, Pa.



### THE STAR THAT SHONE

The star that shone o'er Bethlehem,  
Today is shining still;  
And through the night its silvery  
light

Falls soft o'er vale and hill.  
The busy crowds of earth go by,  
And hustle to and fro,  
And will not sight the glorious light  
Of Him who loves them so!

The Star that shone o'er Bethlehem,  
Today is shining still;  
Its fire of Love rains from above  
And rests on Calvary's hill.  
And earth wends on its weary way,  
And knows no rest or peace,  
And will not see a Calvary  
The Love that can not cease.

The Star that shone o'er Bethlehem,  
Today is shining still;  
To point the way to endless day—  
And all may see who will.  
But earth's great mass of aching  
hearts

Gropes onward in the night,  
And works for aid, alone, afraid  
And will not see His light!

The Star that shone o'er Bethlehem,  
Today is shining still;  
And till the dawn shall break upon  
The farthest midnight hill,  
To point the way to Calvary,  
Where glows the Light Divine,  
Thro' sin's dark night till morning  
bright,  
His Star of Love shall shine!

—Selected.

### NEWS ITEMS

#### WAYNESBORO, PA.

The Waynesboro congregation

enjoyed a great spiritual feast, during our two weeks series of meetings, which closed Sunday, November 11th. Bro Henry Besse from the Orion congregation was the evangelist. He preached 18 spirit filled sermons His labors will long be remembered at this place. The interest and attendance were good, and increased from night to night As a result of these meetings one aged sister was received on her former baptism. The good seed has been sown and we feel others are counting the cost.

At the close of our meetings we held our love feast. It was one of the largest we have ever had. There were 77 communicants surrounding the tables. Bro. Besse officiated Ten visiting elders and ministers were present. We want to thank all who came and helped make our meetings a success.

Mildred Demuth, Cor.

#### PLEASANT RIDGE, OHIO

Brother Theodore Myers and wife from the Orion congregation of North Canton, Ohio, came August 19th to assist us in a two weeks' revival. He delivered 14 gospel filled sermons. It closed with a Harvest meeting on September 2nd. We had a good attendance at each service.

Our love feast was held on Saturday and Sunday, October 7-8.

Services beginning on Saturday at 10:30 a. m., continuing through the day and on Sunday. There were several ministers from our neighboring congregations present, which added much to the spirituality of the meeting.

On November 10th we met in quarterly council. Bro. Vern Hostetler opened the meeting by reading from the 13th chapter of first Corinthians. Elder Webb Hostetler led the meeting. The Sunday school and church officers were chosen for the coming year.

May we all pray for a closer walk with our Saviour, that we might be ready when we are called to leave this world.

H. A. Throne, Cor.  
Pioneer, Ohio.

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### MECHANICSBURG, PA.

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The Mechanicsburg Dunkard Brethren church held their love feast November 17th and 18th. Services started at 2 o'clock, Elder Ord Strayer led the singing and Eldre L. B. Flohr lead the devotional services, reading I Cor. 5, and lead in prayer. Then Bro. Clarence Stump used Col 3:23-24; next Bro. Shelly spoke from Mark 4:36; Elder Ord Strayer used I Cor. 11, followed by Elder J. P. Robbins from Ohio, using I Cor. 6:17. Elder Oscar Mathias of the Bethel congregation spoke on the examination service. Elder Ben Rienhold made the closing prayer. There were 84 members surrounded the Lord's tables with Elder J. P. Robbins officiating.

Sunday school at 9:30 with 84 present. Preaching at 10:30. Elder Oscar Mathias opened the services, reading Psa. 27, and led in prayer. Elder L. B. Flohr spoke first, then Bro. Dewey Sheaffer on "Forgiveness;" Bro. Ebling on "The True Foundation;" Elder Ord Strayer on "The Prodigal Son Returning to His Father." Last was Elder J. P. Robbins. Closing prayer by Elder

Ord Strayer, then we all went to the basement for our dinner.

We believe that everyone that was with us from far and near, enjoyed themselves, and may this love feast be long remembered by all and may the God of Peace, rest and abide with us all.

We wish to thank all our brethren and sisters for coming and helping us at this occasion. May God be with you all till we meet again, is our prayer.

Harry L. Junkins, Cor.  
R. 1, York Springs, Pa.

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## OBITUARIES

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### ROSA ARMINA KREIDER

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The youngest daughter in the family of five girls and three sons, was born to Simon and Malinda (Rench) Shafer. She was born on November 26, 1872, in Miami county, Ohio. She departed this life in the early morning of November 25, 1945. She lacked one day of attaining the age of 73 years.

Soon after her birth the family moved to Darke county where Mina attended school, grew to womanhood and established her home. On January 29, 1891, she was united in marriage to Lawrence Kreider. Three sons and three daughters were born to the union. The oldest son, Herbert, died at the age of 18 years. A second son, Clarence, died in infancy.

For Fifty-four years she shared the opportunities and responsibilities of a true help-meet with a farmer and minister. Ever willing

to do her part in the home, the church and the community as health and strength permitted. She enjoyed good health until approximately eight years ago. Since then her strength has gradually slipped from her, and she has suffered intense pain almost constantly the past three years.

Early in life she responded to the call of her Master and untied with the Painter Creek Church of The Brethren. Many years ago she transferred her membership to the Englewood Dunkard Brethren Church and in this fellowship she continued until death. Three times during her long illness she called for the elders of the church and received the anointing of oil in the name of the Lord. From these services she received great blessing and encouragement. She bore her suffering with great patience and Christian fortitude. Even in the darkest hours of suffering, her sympathies went out for others whom she thought were less fortunate than she. Deep regret was often expressed because of her inability to minister to the needs of her friends and loved ones.

Besides the afore-mentioned sons, she was preceded in death by one sister, Mrs. Charles Schneck, and two brothers: William and Simon Shafer.

Surviving are the companion, one son, Lawrence Raymond, of near Bradford; three daughters: Mrs. Ray O. Shank of Covington, Mrs. Rolland Flory of Springfield, and Mrs. A. R. Smith of Denver, Colo.; one brother, Albert Shafer of Gettysburg; three sisters, Mrs. Elizabeth Seman of Greenville, Mrs. Martha Rodeheffer of Union City,

Mrs. Estella Fair of Bradford; 12 grandchildren and many relatives and a wide circle of friends.

Funeral services in charge of the ministering brethren of the Englewood congregation.

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### Our Friends

I cannot think of them as dead,  
Who walk with me no more;  
Along the path of life I tread—  
They have but gone before.

The Father's house is mansioned  
fair,

Beyond my vision dim;  
All souls are His, and here or there  
Are living unto Him.

And still their silent ministry  
Within my heart hath place,  
As when on earth they walked with  
me,  
And met me face to face.

Their lives are made forever mine;  
What they to me have been  
Hath left henceforth its seal and  
sign—  
Engraven deep within.

Mine are they by an ownership  
No time nor death can free;  
For God hath given to Love to keep  
Its own eternally."  
Frederick L. Hosmer.

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### NOTICE

All Jan. 1946 subscriptions expire with this issue. We will appreciate your prompt renewal so as not to delay unduly the reprinting of our mailing list.

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To those who have al-



ready renewed, we thank you.

We hereby acknowledge the contributions of manuscript for printing in the Monitor and the financial support of the past year. Without your support along these lines the Monitor could not continue.

Your sympathy and consideration of our labors and forbearance with our shortcomings in editing the Monitor are appreciated very much.

In conclusion, you have our best wishes and prayers for a Christmas and New Year with all the rich blessings that our Lord is able to supply.

—Editor.

### CHRISTMAS

Christmas! The wonderful day of all the year! The day when heavenly life descended to light and lift this sin-cursed world from the abyss of eternal darkness.

An intense darkness had wrapped itself around the world. Too deep and dense for any human to lift or

penetrate. When Adam and Eve in the Garden disobeyed God's one command and their sin made an entrance for this stifling, oppressing darkness—the curse of sin. That first sin opened the door for this eternal night. The world came under control of Satan, the prince of darkness.

Man's eyes became blinded by sin. It weighed down the heart of man. It crushed the moral, physical and spiritual life of man. Such an intense, dense, impenetrable oppressing and cursing darkness it was. Man was helpless. Impossible for him to save himself. He was unable to walk uprightly without constantly faltering, stumbling and falling. But he loved this darkness because his deeds were evil. "No man sought after the Lord, no not one."

Such was the condition when the Son of Man descended to this earth, as a tiny babe. Christmas—the birthday of the King. The door through which light and life came to this sin oppressed world. Christmas was the beginning which made the end, Calvary, possible.

Jesus Christ, the Savior

of the world, came as the gratest Christmas gift the world could ever receive. He left heaven's noonday of brightness for earth's midnight of sin. He left heaven's sweet air of holiness for earth's foul, polluted air of sin. He left the throne for the manger, glory, honor and power for humiliation, poverty and death.

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men," Philipians 2:5-7. He, the matchless Son of God, alone could be the "Light of the world." "The lamp that shineth in the dark." It was the wondrous love of God that sent Him and it was His own wondrous love that enabled Him to suffer all things that we might be saved.

The first Christmas brought "Light" to this dark world. Are you on this Christmas day living in the darkness of sin knowing not the "light of the world?" If the Lord Jesus Chrsit is

not your Saviour from sin and then master in your life the darkness of sin is still upon your soul, your eyes are still blinded and your life is empty—an empty void. Today — Christmas Day—He says to you, "I am the light of the world, he that followeth me shall have the light of Life." May this Christmas Day be the entrance of light and life into your life.—Evangeline M. Crawley. —Selected.

#### CHANGING GOD'S LAWS

Wm. H. Kinny

I have been asked so many times why we can't understand God's word alike or why we disagree in the meaning of it.

There is only one answer. God's word is true and He meant everything He said. So many times we want to make it a little different to please ourselves or to make laws of our own because God didn't know conditions of things, or it would be better for the church and easier to do if we would make a little change, and it wouldn't hurt anyone, and it would be alright with God if we don't do just as He

said, for He is a merciful God—but now be careful, you know that the Pharisees tried to destroy God's laws and make some to please themselves and the Lord called them hypocrites and I am afraid that will be our lot when we don't take God's word as it says, but try to add to or take from.

You know that in Rev. 22:18 it says, "For I testify unto every man that heareth the word of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book:" and in 19, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Now, we understand that if we try to change God's word, we are in danger of losing our part in those mansions which our Lord went to prepare for us.

In Matt. 15:4-5-6 God commanded saying, "Honor thy father and mother: and he that curseth father or mother, let him die the death. But ye say, whoso-

ever shall say to his father or his mother, it is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition."

What is the church doing when God teaches in His word that we are not to go to law with anyone. Read Matt. 5:40 and I Cor. 6:6. We see in church polity that before going to law—members should consult the church. Some try to bring the evil on the church by making their own tradition instead of taking God as He teaches. If we want to live godly lives we will not want to go to law for God says, "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake."

We as Christians should not want to go to law. Our dear Lord was persecuted and was tried by the law and gave His life and still he did not go to law and we say that we want to follow Him. Now if we take the example and teaching of our Lord, I would like to know where the church has the



right to grant anyone the right to go to law with anyone, for anything.

We only have one law-giver and if we are not willing to abide by His laws instead of trying to make some of our own, we are as far from God as the Elders and Scribes. I think that all teachings of the church should be according to God's word, then we could have the same mind and the same Spirit and walk closer to God.

Another thing is the life insurance policy. The church polity says taking out such policies is permitted only when civic or industrial conditions make it compulsory. I never knew that God's word had "ifs" and "ands" in it. If it is wrong to take out insurance in the sight of God, it is wrong anytime.

Another thing the church polity says that a sister can be sent as a delegate to District Conference, but God's word says, "Let your women keep silence in the churches. (I Cor. 14:34.)

Now who will have to answer for such teachings—the one who is deceived or the deceiver? Remember the word tells us what the

punishment will be for those who add to or take away from the words of this book, and God says, be not deceived. Now we believe that the deceived and the deceiver will both receive the same punishment.

We should be sure to live up to God's word just as He gave it to us, to be on the safe foundation. We know that it says in Matt. 16:19, "Whatsoever thou shalt bind on earth shall be bound in heaven," but we understand that must agree with God's word.

Dallas Center, Iowa.

### GOSSIP

When we hear any gossip about anyone don't be too quick to take it up, or to believe it, nor to repeat it to someone else. "Think no evil," the Bible says.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." (James 1:26.)

All should try to keep down this fault of our carnal nature, the fault of talking about one another, but rather talk on the Scriptures and encourage one

another.

If a brother or sister through temptation or affliction fall away in any way, we should not talk about him, but in true love and charity, go to him or her and talk about God's Word to them. Pray for them and pray with them. "Lift the fallen. Cheer the faint." If members would have such a concern for each other, think what a change it would make. Souls would grow instead of wilt. Souls would be saved. Satan uses many ways to discourage us.

"For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." (James 1:23-24.)

### WHAT THEN

Now then in this last issue of the year, as we see drunkenness, vice, gambling, and kindred evils, on every hand, the poet asks a question which right here, is an appropriate closing for this last corner of 1945.

When the great, busy plants of our

cities

Shall have turned out their last finished work,  
When our merchants have sold their last order;  
And dismissed every last tired clerk;  
When our banks have raked in their last dollar,  
And have paid out their last dividend;  
When the Judge of the earth wants a hearing,  
And asks for a balance—  
WHAT THEN?  
When the choir has sung its last anthem,  
And the preacher has voiced his last prayer;  
When the people have heard their last sermon,  
And the sound has died out on the air,  
When the Bible lies closed on the altar  
And the pews are all empty of men;  
When each one stands facing his record  
And the great book is opened—  
WHAT THEN?  
When the actors have played their last drama,  
And the mimic has made his last fun,  
When the movie has flashed its last picture,  
And the billboard displayed its last run;  
When the crowds seeking pleasure have vanished,  
And gone out in the darkness again—  
When the trumpet of ages has sounded  
And we stand up before Him—

## WHAT THEN?

When the bugle's call sinks into  
silence,

And the long marching columns  
stand still,

When the captain repeats his last  
orders,

And they've captured the last  
fort and hill.

When the flag has been hauled  
from the masthead,

All the wounded afield have  
checked in;

And a world that rejected it  
Saviour

Is asked for a reason—

WHAT THEN?

—Selected.

**CHOOSE YOU THIS DAY WHOM  
YE WILL SERVE**

There is a Heaven to gain and a  
Hell to shun

And here are the rules and just  
how 'tis done:

You need not lead such a very bad  
life,

And do nothing about your soul,  
With the rest of the crowd just

drift along,

Giddy with wine and merry with  
song.

Just be a good sport; entertain,  
dance, and sing,

Nothing really bad, you don't think  
you sin.

But Satan's so sly and can keep you  
so blind,

And so busy with excuses of just  
every kind,

Your intentions are good, after all  
you're not bad,

Someday you will change, but here's  
what's so sad:

You will keep putting it off, some-

day will never come,

There is so much pleasure and you  
still want fun;

There is lots of time, so the devil  
will tell.

Dear one, 'tis so easy to go into hell!  
The way is so broad, and the crowd

is so great,

All the answer you need is, "I think  
I shall wait."

Now if 'tis for Heaven your race  
you will run,

There is many a battle before the  
crown's won.

First comes repentance and  
straightening out things

That you have committed while  
still in your sins.

But oh, what a joy when you know  
they're all gone!

It will beat all the pleasures you  
ever have known.

You will sing and you'll shout, and  
you almost could fly,

You will know you are safe if now  
you should die.

God gives you the witness within  
your own heart,

You are now born again and can  
make a new start.

There is one more step you will  
have to take,

If you would be free, you must con-  
secrate.

Put all on the altar, yourself must  
go too,

All desires and wishes ere you can  
be true.

God will cleanse and purify, purge  
and then fill

With His bless'd Holy Spirit, but  
you must do His will.

Tho' the upward road must always  
be strait,

God's Spirit will lead through the  
Beautiful Gate.



Tho' Satan will tempt and trials be  
hard,

As long as we're true God will never  
depart.

He has promised us grace for each  
trial and test,

And all He expects of each one is  
his best.

We must walk in the light, His  
commandments obey,

Keep living for Jesus, let come  
what may,

He will be faithful to us to the end,  
He is our comfort, our guide, and  
our friend.

Through our blessed Jesus at last  
we'll reach home

Where we'll all live together around  
the Great Throne.

Nothing will mar all the joys we  
shall share,

For all the redeemed of this earth  
will be there.

Poor sinner friend, seek the Lord  
while you may—

Don't put it off for tomorrow but  
do it today.

You have no assurance what to-  
morrow may bring,

Life is so short, why go on in your  
sin?

Your life may be snatched in a  
moment from you,

We all must meet Jesus, then what  
will you do?

You must account for each action  
and deed—

At the great judgment morning  
'twill be Jesus you need.

None other can answer; you must  
take your own place

Before the great Throne at the end  
of the race.

It takes more than profession if you  
would enter in;

You must make sure that you're  
free from all sin.

God's judgment is just, you must  
now take your choice;

Don't hesitate longer, but life up  
your voice.

Yes, cry unto God, while yet you  
may;

Don't wait till tomorrow, but do it  
today.

Backslider, just think all the joys  
you will miss,

While Satan betrays you with that  
"Judas Kiss."

You have once known the way, God  
will lead you again;

Return to Father's house, you can  
still be a man.

God in His mercy and love will for-  
give.

Repent! If with Jesus some day  
you will live.

When you know all the glories God's  
people will share

Oh, that we'd know we would meet  
you up there.

—Selected.

### THE GOLDEN RULE

The golden rule is all we need

To conquer tyranny and greed.

The world could be made over by  
it,

If men had faith enough to try it.

—Edgar A. Guest.

### A DEED AND A WORD

A little stream had lost its way

Amid the grass and fern;

A passing stranger scooped a well

Where weary men might turn;

He walled it in and hung with care

A ladle at the brink;

He thought not of the deed he did

But judged that all might drink.

He passed again, and lo! the well,

By summer never dried,

Had cooled ten thousand parched  
tongues

And saved a life beside.

A nameless man, amid a crowd  
That thronged the daily mart,  
Let fall a word of hope and love,  
Unstudied, from the heart;  
A whisper on the tumult thrown,  
A transitory bearth—

It raised a brother from the dust,  
It saved a soul from death.

O germ! O fount! O word of love!  
O thought at random cast!

Ye were but little at the first,  
But mighty at the last.

Charles Mackay.

### IN MEMORY OF LOVED ONES

What they have been to us in life  
We only know when they are  
gone;

How sweet the tie of love has been,  
We only know when left alone.

### GOD ACKNOWLEDGED

Jere. 10:7

Great God of nations, now to Thee  
Our hymn of gratitude we raise;  
With humble heart and bending  
knee

We offer Thee our song of praise.

Thy name we bless, Almighty God,  
For all the kindness Thou hast  
shown,

To this fair land the pilgrims trod—  
This land we fondly call our own.

Here freedom spreads her banner  
wide,

And casts her soft and hallowed  
ray;

Here Thou our fathers' steps didst  
guide

In safety through their danger-

ous way.

We praise Thee that the gospel's  
light

Through all our land its radiance  
sheds,

Dispels the shades of error's night,  
And heavenly blessings round us  
spreads.

Great God, preserve us in Thy fear;  
In dangers still our Guardian be;

O, spread Thy truth's bright pre-  
cepts here;

Let all the people worship Thee.

### HOW TO FORGET UNKINDNESS

If you were busy being kind,  
Before you knew it, you would find  
You'd soon forget to think 'twas  
true

That someone was unkind to you.

If you were busy being glad  
And cheering people who are sad,  
Although your heart might ache a  
bit,

You'd soon forget to notice it.

If you were busy being good  
And doing just the best you could,  
You'd not have time to blame some  
man

Who's doing just the best he can.

If you were busy being true  
To what you know you ought to do,  
You'd be so busy you'd forget  
The blunders of the folks you've  
met.

If you were busy being right,  
You'd find yourself too busy quite  
To criticize your neighbor long  
Because he's busy being wrong.

I had rather be the least of them  
Who are the Lord's alone,  
Than wear a royal diadem  
And sit upon a throne.

## IT IS JESUS

When amid the throng about you  
Through this world you struggle  
on,

Fighting for a mere existence,  
And your strength is almost gone;  
When your burden is so heavy,  
And some friend has proved un-  
true,

There is One, will take your burden;  
One who'll bear it all for you.

O! how sweet to kneel before Him,  
Feel His loving presence near,  
As He lifts your every burden,  
Banishes your every fear.  
He will dwell within your bosom  
If you'll ope' to Him the door,  
And will give you joy and gladness  
Never known by you before.

He will cleanse your heart and save  
you

From a life of sin and shame,  
And will give you life eternal  
Through believing in His name.  
It is Jesus, friend of sinners  
He who died on Calvary,  
Shed His blood for your redemption  
Gives you pardon full and free.

Being perplexed, I say,

Lord, make it right!

Night is as day to Thee,

Darkness is light.

I am afraid to touch

Things that involve so much—

My trembling hand may shake,

My skill-less hand may break;

Thine can make no mistake.

—Anna B. Warner.

## SENTENCE SERMONS

God has two dwellings—  
one in Heaven, and the other

in a meek and thankful  
heart.—Isaac Walton.

A word spoken in due  
season how good is it! (Prov.  
15:23.)

“And they that heard it  
said, who then can be saved?  
And he said, the things  
which are impossible with  
men are possible with God.”

Never tease those weaker  
than yourself; and always  
be ready to help those who  
are being ill-used.

And the angel said unto  
them, Fear not: for, behold,  
I bring you good tidings of  
great joy, which shall be to  
all people. For unto you is  
born this day in the city of  
David a Saviour, which is  
Christ the Lord. And this  
shall be a sign unto you;  
Ye shall find the babe wrap-  
ped in swaddling clothes,  
lying in a manger. And  
suddenly there was with  
the angel a multitude of the  
heavenly host praising God,  
and saying: Glory to God in  
the highest, and on earth  
peace, good will toward  
men. (Luke 2:10-14.)

Do I devote a sufficient  
portion of my time and



property to the support of the gospel and the poor.

Each one should see and look at the good traits in the other person and make the most of them and not point out each other's faults.

Words can cause men to love or to hate you. The tone used when speaking can change the meaning of words.

The higher a man is in grace, the lower he will be in his own esteem.—Spurgeon.,

ADULT SUNDAY SCHOOL LESSONS

- Jan. 6—Luke 1:1-25.
- Jan. 13—Luke 1:26-56.
- Jan. 20—Luke 1:57-80.
- Jan. 27—Luke 2:21-52.
- Feb. 3—Luke 3:1-18.
- Feb. 10—Luke 3:19-38.
- Feb. 17—Luke 4:1-32.
- Feb. 24—Luke 4:33-44.
- Mar. 3—Luke 5:1-16.
- Mar. 10—Luke 5:17-39.
- Mar. 17—Luke 6:1-19.
- Mar. 24—Luke 6:20-38.
- Mar. 31—Luke 6:39-49.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 6—God Creates Heaven and Earth. Gen. 1:1-19.
- Jan. 13—God Creates Animals and Man. Gen. 1:21-31.
- Jan. 20—Adam and Eve in Eden. Gen. 2:8-17.
- Jan. 27—Yielding to Temptation. Gen. 3:1-13.

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- Feb. 3—The Result of Sin. Gen. 3:14-24.
- Feb. 10—Hatred in the Home. Gen. 4:1-15.
- Feb. 17—The Righteous Saved. Gen. 6:9-22.
- Feb. 24—The Wicked Destroyed. Gen. 7:11-24.
- Mar. 3—The Tower of Babel. Gen. 11:1-9.
- Mar. 10—Leaving Home for God. Gen. 12:1-9.
- Mar. 17—Lot's Choice. Gen. 13:1-18.
- Mar. 24—Abraham Cares for Others. Gen. 18:16-33.
- Mar. 31—God Saves Lot. Gen. 19:12-29.















